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THE

CHINESE REPOSITORY.

VOL. III.—SEPTEMBER, 1834.—NO. 5.

ART. I. *Japan: its government, laws, manners, customs, religion, literature, together with brief notices of its intercourse with foreign nations.* Continued from page 160.

"With respect to the Japanese government," says Mr. Fischer, "a very false idea of it is commonly formed in Europe, where it is looked upon as an absolute despotism, which prevents its subjects from living contented and happy. It is undoubtedly a despotism, but one which does not degenerate into arbitrary power. The laws are severe, it is true, but every individual knows what they are, what they permit, and what they prohibit. No one, whatever be his rank, can by illegal acts intimidate an inferior and force him to comply with his desires. The laws of Japan like those of every other country, are not perfect, but they are put in execution, and he who conducts himself well, and whose conscience cannot reproach him, has no reason to fear them. No individual in Japan is above the law, and all its institutions tend to secure person and property, to a degree which is rarely found in Europe. The Japanese are perfectly free and independent; slavery is a term unknown in the country, and they are not compelled to perform any labor without remuneration. An active workman enjoys a high degree of esteem; the inferior classes of people have few wants. The mildness of the climate and the fertility of the soil give to Japan the advantage of having all the necessaries of life in such profusion, that they would suffice for double its present population; so that indigence and pauperism are unknown there; and the relations between superiors and inferiors, founded on mutual harmony, produce real content and universal confidence. Each individual is happy in his position; the servant does not seek to elevate himself above his master, and the youth does not study to abuse his talents, in order to undermine the authority of the aged. That country is surely well governed, in which we recognize no other authority than the law, before which all are equal where every thing conspires to guaranty the security of person and

property, and the superior treats the inferior with that deference which makes the latter forget the distance that separates them."

That very erroneous ideas concerning the Japanese government have been current in Europe we do not doubt; we fear, however, that Mr. Fisscher's account does not put the subject in its true light. If the Japanese government is what he represents it to be, it differs wholly from that of the Chinese, particularly in the execution of its laws and the treatment of its subjects. One might maintain that there are no slaves in China, arguing that all those who are bought and sold are merely servants; but he might with more truth affirm, that all the 'people' of the land are slaves. So it is, we apprehend, in regard to the Japanese; and in this opinion we are supported by Golownin, who makes the slaves a distinct class, and says they are entirely in the hands of their masters. These slaves, he adds, "are descended from the prisoners taken in ancient times in China, Corea, &c., and from children who were sold by their parents on account of poverty and inability to bring them up." This traffic corresponds exactly with what exists in China.—A view of the several branches of the government will enable us to form a more correct idea of the condition of the Japanese.

The government is monarchical, despotic, and feudal. According to the ancient laws of the land, the supreme authority ought to rest in the hands of the dairi, or emperor. But in the twelfth century of our era, a strong check was placed over the power of the emperor, in the person of the seogun or generalissimo of Japan, an office which was established by the emperor Sewsin in the year B. C. 85.

The dairi and his whole family lay claim to a celestial origin; and like the members of the reigning dynasty of China, regard themselves as entitled to the highest degree of respect and deference. Through the long lapse of twenty-four centuries, the branches of the family have become numerous, amounting to some thousands in number. The functions of the dairi are peculiar. In the management of ordinary affairs of state, he has no share; and knows but little of what transpires in the empire; but in cases of extraordinary importance, such as the change or introduction of a law, negotiations with foreign powers, declarations of war, &c., he must be consulted by the seogun. His chief support is derived from the imperial domain—the province of Gokinai; but even in that province he has no absolute jurisdiction, and the soldiers required to preserve its tranquillity are maintained at the expense of the seogun, on whom they are dependent. This measure gives the generalissimo entire power over the emperor; externally, however, he shows him great respect. Personal interviews between these two personages take place very rarely; the seogun visits the emperor only once in seven years; but they frequently send embassies to each other, on which occasions the former always sends rich presents, 'which the latter returns by his blessing.' Among the marks of respect which the seogun shows the emperor, one is very remarkable; "at new year, he is bound to send him an embassy with presents, among which there must absolutely

be a white crane with a black head, which he has taken with his own hand in hunting; no business can release him from this obligation, or ought else except sickness, and even in that case his son and successor must take this obligation on himself."

Several of the writers on Japan have compared the emperor of that country with the popes of Rome in former times. In some respects, says Golownin, this comparison will hold good, in others, not. "The popes were elected; the dairi are hereditary, and on that account they have twelve wives, that their race may not become extinct. The popes governed in their dominions as independent sovereigns; but the domain of the emperors makes a constituent part of Japan, and like all other parts of the empire is subject to the general laws of the land. The popes were the head of the only religion that was tolerated in all countries subject to papal jurisdiction; but the power of the emperors extends over every sect of religionists, though they are in fact, the head of only one, which includes only a part of the whole nation." It is no doubt, in consequence of their resemblance to the pontiffs of Rome, that the dairi of Japan have frequently but erroneously been called ecclesiastical emperors.

Concerning the several 'eminent dignities' which belong to the emperors and compose their court, we know but little. They are divided into six classes, each having a distinctive and appropriate title. By their dress also they are distinguished not only from each other, but from all the common people, whom they scorn and despise as being of mean extraction. The dress of the ladies of the court, particularly that of the wives of the dairi, is different from that of all other women. In the times of Kæmpfer, studies and learning were the chief amusements of the imperial household, and not only the courtiers, but many of the fair sex acquired great reputation by their poetical, historical, and other writings. "They are great lovers of music," adds the learned Hollander, "particularly the ladies, who play with great dexterity upon all sorts of instruments. Young noblemen divert themselves with reading, running races, dancing, fighting, and such other exercises as are befitting their quality. I did not inquire whether they act tragedies and comedies at court; but as the Japanese in general are very fond of plays, and will spend a great deal of money upon them, I am inclined to believe, these ecclesiastical persons, their gravity and holiness notwithstanding, would not be willingly wanting so agreeable and entertaining and withal so innocent a diversion."

Since the time of Joritomo, the seoguns, or generalissimos of the army, have engrossed nearly the whole authority of the state, and are in fact the regents of Japan. Of the origin of this branch of government we have already spoken sufficiently in detail. The etiquette which prevails between the seogun and emperor, is maintained by both parties with exactness; and the former, though quite free from the control, is not beyond the inspection of the latter; for he always keeps some persons of his own choice at the court of the seogun, to watch over his conduct, and to remind him of his duties in case he

should neglect them. "Among these persons," says Golownin, "there are some ladies, who superintend the conjugal life of the monarch and his consort; but these measures do not hinder him from keeping some mistresses, a fact which (with the exception of the above named ladies,) is known to the whole empire. As to the empress, these female superintendents cannot be very necessary, as the emperor may make himself perfectly easy respecting the fidelity of his consort, because he himself appoints persons as guardians of it." The administration of government by the seogun, during late years, has become very lax; he rarely troubles himself about public affairs, and cares not to examine anything with his own eyes.

Considerable authority has been intrusted to the Japanese princes, who, according to Golownin, are more than two hundred in number. These have their respective principalities, which of course must be very small; still they govern them almost as independent sovereigns, and have even the right of giving new laws to the people who are within their own jurisdiction. Every prince is required to keep a certain number of soldiers, and hold them in constant readiness to move at the command of the generalissimo. Occasionally these princes become very powerful, and have been known to appear at the court of the seogun with not less than sixty thousand attendants!

Next to the princes are the nobles, who enjoy important privileges. Almost all the offices of state are filled by persons selected from among the nobility. In times of war the commanding officers are chosen from the nobility. All the families of the nobles and princes have peculiar privileges and distinctions, which indicate their rank. The titles of both are hereditary, and descend to the eldest son, or according to the will of the father to the one whom he deems most worthy; and in case none of his sons are thought fit to inherit such a dignity, a successor is selected from the other princely or noble families. The castles, or residences of these families, are situated upon lofty eminences, and most of them have three enclosures. Their white walls, bastions, gates and towers, present a very fine appearance at a distance; and the fortifications, though not strong, are yet sufficient for a country where cannon are scarcely in use. The proprietors of the castles are obliged to keep them in good repair; but if any part falls down, they are not allowed to rebuild them without express permission from the seogun,—a permission seldom given, the policy of government, for the last century, not allowing any new ones to be erected.

To aid him in the administration of government, the seogun has a council and a senate; the first consists of five members, all of whom must be reigning princes; the second consists of fifteen, who may be either princes or nobles. The council, according to Golownin, decides all ordinary cases without applying for the approbation of the seogun; but in all extraordinary cases, though but of little importance, nothing can be done without his consent, nor can his will be carried into execution without the approval of the senate. The seogun changes the members of his council at pleasure; yet he does not

often venture to do this, lest the princes should oppose his authority; and how formidable they are, appears from the precaution taken to keep them in check; they are obliged to reside every other year in the capital, which is the constant residence of their wives and children! The senate decides all important civil and criminal cases; and all others, which are of importance must first be examined and decided by this body before they can come before the council. These two branches of the government form the legislative authority of the empire; they are, however, in many of their measures very much influenced by the courtiers of the seogun, who are entirely the creatures of his will.

The public affairs of Japan are arranged into seven parts, and are assigned to that number of boards or tribunals. Each of these consists of two or three ministers, who are aided in their deliberations by counselors, the number of whom is determined according to the importance of the business which they have to manage. These several divisions respect, 1. revenue; 2. navigation and trade; 3. public works; 4. police; 5. civil and criminal justice; 6. military, and 7. religious affairs. Agriculture, manufactures, &c., are under the care of the board of revenue: taxes are generally paid in kind, and amount to a tithe of the productions. The second tribunal takes cognizance of navigation and trade, excepting foreign commerce. From the interior of the country to the seaports, and from thence to the interior, goods are mostly transported by rivers and canals; when this mode of communication is interrupted, oxen and pack-horses are used. Japan has a considerable coasting trade. The board of public works superintends all kinds of public buildings, including temples and fortresses. The best men in the empire, for whom both the seogun and the people have the most respect, are at the head of the police. Criminal and civil causes are decided according to the laws existing in each principality: but if the causes have reference to any other part of the empire, or are mixed with the affairs of the state, they must then be brought before the board of civil and criminal justice. The military board inspects and regulates the imperial arsenals, and takes care that the princes maintain the fixed number of troops in their possessions and keep them in due order. The chief duty of the religious board seems to be to guard the dairi and the religionists under his control, lest they infringe upon the power of the seogun.

It is a curious fact, if true as stated by Golownin, that the Japanese have no books on jurisprudence. At the same time he affirms that 'their orders and contitutions of society, which are not very extensive, are well drawn up and observed with great punctuality, since the slightest disobedience is severely punished, and without any appeal where there is a breach of the imperial ordinances.' The Japanese compare their laws to an adamantine pillar, which neither climate, storm, nor time can destroy, or even shake. The government, however, is well aware of the defects of the laws, but is afraid to alter them, lest the people should thereby be led to despise their

ancient statutes and become accustomed to innovations. Severity of punishment is a leading characteristic of the Japanese laws. Torture is prescribed to compel criminals to confess the truth when they obstinately deny it; recourse, however, is seldom had to this barbarous measure. The mildest species of torture consists in placing the accused on his bare knees, upon a blunt sabre, or bar of iron, and then loading him with stones, till the increase of their weight renders his suffering intense in the extreme. The general administration of the laws rests with the princes, magistrates, and even with the masters of families, in their respective departments; "and many parents have been known to condemn their own children to death." The life of untoward children is wholly in the power of the father. A man who detects his wife in adultery, may put her and the adulterer to death upon the spot; a father has the same right over the seducer of his daughter.

Lawsuits are mostly settled by arbitrators, whom the parties themselves choose; and if they cannot succeed in arranging the affair, it is carried before the courts of justice, as are also all those cases in which the government forms a party. In the courts of law, the judge is supposed to decide, not according to the statute, but agreeably to common sense! So says Golownin; and hence, as he adds, there is certainly a good reason why two arbitrators should be preferred to one individual, who may be bribed or swayed by prejudice. Lawsuits sometimes arise respecting the inheritance of property; these cases, however, are not frequent, because the fathers, who dispose of it at their pleasure, usually take care to make every necessary arrangement concerning it in due season. Fathers seldom divide their property equally among their children; the eldest and worthiest of the sons generally obtain the largest share, while the others receive only a very small portion. Some writers have asserted that as soon as the eldest son of a family comes to years of manhood, the parents retire and place him in their stead, merely reserving as much wealth as is necessary to support themselves and enable them to bring up and educate their other children. Daughters do not receive any dowry; nay, when handsome, they are a source of no inconsiderable gain, the suiters finding it necessary to pay to the parents large sums in order to obtain the object of their affections. The Dutch embassadors of the seventeenth century affirmed, that 'the man who had a family of handsome daughters might consider his fortune as made.'

According to the laws of Japan, a man can take only one wife, who in the higher classes must be of the same rank as himself. Contracts of marriage are made when the parties are of a tender age, and the inclinations of the young couple are rarely consulted. The law allows of concubines, and a rich Japanese very seldom fails to avail himself of this law; and his first wife does not always grieve at this, but in many instances she lives on very amicable terms with the other wives, or rather *concubines*, of her husband, whom she treats as sisters! The master of the house always takes care that his wife is treated with deference by his concubines, over whom she exercises a decided superiority, and who are compelled to wait upon her. The con-

cubines do not shave their eye-brows, but the custo n of blacking the teeth is so common, that every female, who attains the age of eighteen, conforms to it. When there are no children, the husband can obtain a divorce without difficulty, and the situation of the woman is then deplorable, since by the law she has no right to claim any thing from her late husband. Generally speaking, the law is very harsh towards women; they are not even allowed to appear as witnesses. To whatever class a female belongs, she invariably depends on her own parents, the law requiring them both to protect and to take care of her. In other respects a wife is placed nearly in the same scale as in European society, though perhaps she partakes more of the pain and toil of her husband, than of his pleasures. Such, according to Fisscher, are the laws and usages which regulate conjugal life in Japan.

We will now take a nearer view of the manners and customs of the Japanese. Writers on Japan have divided the inhabitants into eight classes: princes, nobles, priests, soldiers, merchants, mechanics, peasants, and slaves. Of the first two classes we have already spoken, and of the third, we shall remark at length in the sequel. All the high military offices are either princes or nobles, or persons who have filled public offices in the civil service. Every man in the employ of the seogun or the princes must learn the art of war, that he may be prepared for action in case of emergency; but the Japanese consider war merely as a temporary concern. The profession of the inferior military officers, and of the privates, is hereditary, and therefore they form a distinct class. No soldier, however old or weak, obtains his discharge till he can bring a son to supply his place, who must have already become familiar with military service. Boys bear arms at the age of fifteen years. If a soldier has no sons, he may adopt one, educate him, and let him supply his place: the laws allow both soldiers and other classes to adopt three children; but if these die, no more can be adopted, as it is presumed to be against the will of the gods. The military profession is held in high honor; and their sense of honor too, is so great, that 'they frequently fight duels with each other in consequence of their being affronted.' Two or three soldiers are stationed in almost every village; and like the first officers in the empire, they are allowed to wear a sabre and a dagger. There is a particular class of soldiers who appear to form a kind of order partly lay, partly religious, and partly military. Their duty is to fight for their religion, and when not in actual service they live as hermits amidst rocks and woods, consecrated to the gods. They are called 'soldiers of the mountain,' and are not unlike the Christian orders of chivalry.

Merchants are numerous and rich, but they can never bear arms or rise to high rank; their wealth, however, sometimes secures for them respect and influence. Officers of state will publicly treat them with great haughtiness and contempt, while in private they are familiar and are often under great obligations to them. The merchants, it is said, have a religion of their own, and worship three

gods: "the first is represented as seated on a globe made of rice, with a hammer in his hand; and they believe that whenever he strikes with the hammer, every thing comes forth of which they have any need: the second they worship only at the commencement of the year, expecting from him complete success in all their speculations: the third is seated, with a most capacious belly; and from him they expect health, riches, and children."

The rights and privileges of mechanics are almost the same as those of the merchants, except those which the latter acquire by their riches. The architect, sculptor, brazier, and carpenter, &c., all stand on the same level. Tanners, however, seem to form an exception, being regarded almost as outcasts; it is their duty not only to skin dead cattle, most of which die a natural death, but they have also to discharge the duties of hangmen; they are not permitted to mix with other classes of society, but must live in small spots assigned to them in the vicinity of the places of execution.

Peasants are, according to Golownin, the last class of the inhabitants of Japan, except slaves, of whom we have already briefly spoken. In this class are included all those who go into the service of others to gain their livelihood; for in Japan no one who possesses the smallest piece of land, will deign to put his own hands to the work, but always hires others to labor in his stead. The early European visiters to Japan have given glowing accounts of the peasantry of that country, whom they praise in the highest terms. 'Poverty among them was then a subject neither of contempt nor of reproach; and it was often difficult to discover it even when it really existed; and so clever were they in managing their domestic affairs, that they were always seen neat and in good order, notwithstanding any privations they might suffer. They were impatient of injury, and had the utmost honor of theft, perjury, lying, scandal, and of all games of chance.' If this account be near the truth, let no one hereafter ever undertake to compare the Japanese with the inhabitants of the celestial empire!

Having noticed some of the most striking peculiarities in the manners of the several classes of the Japanese, we will here specify a few traits of character which seem not to be confined to any one grade of society. Almost all writers concur in stating that the Japanese of all ranks are distinguished for their politeness. In their intercourse with each other, both young and old, they are extremely polite. On meeting, they show respect by bending the knee; and when they wish to do unusual honor to an individual, they place themselves on the knee, and bow down to the ground. But this is never done in the streets, where they 'merely make a motion as if they were going to kneel.' When they salute a person of rank, they bend the knee in such a manner as to touch the ground with their fingers. After the first compliments, when Japanese meet, they ask with great ceremony and many bows, after each other's health, relations, &c. 'Our sentinels,' says Golownin, referring to his captivity, 'never relieved each other without having first saluted each other, and stood for some

minutes making compliments.' It is related by one of the Dutch writers, that the greatest honor which the Japanese can pay their guests, when going away, is to show them the utensils in which their tea has been cooked!

The dwellings of the Japanese are generally only one story high, built of wood. The Japanese have no stoves in their houses, and but little furniture. The floor is usually covered with clean, handsome mats, over which they often lay carpets. The walls are covered with paper; and in the houses of the rich, they are frequently inlaid with various kinds of rare wood, curiously carved and gilt. As in the Chinese houses, many of their apartments are embellished with paintings of divinities, or with other ornamented papers, on which are favorite moral sentences of philosophers or poets; in some instances they have grotesque figures of birds, trees, or landscapes painted on screens; in most houses they have flower-pots filled with odoriferous flowers, or for want of these, with artificial representations of flowers, impregnated with odors. These, together with perfuming pots of brass or copper, in the shape of lions, cranes, or other rare animals, &c., sometimes produce a very pleasing effect. At their feasts, there is often a great display of ornaments, and to their ceremonials there is no end. Their attendants are numerous, and know well their places and duties. Their plates are ornamented with ribons; and if a bird of any description is served up, it is sure to have its body varnished and its neck and feet gilded.

The Japanese are notorious for incontinence and dissoluteness. It is painful to read the descriptions which history affords on this subject. The bagnios are under the protection of government, and the owners of such establishments are not regarded as infamous while they live; but when they are dead, 'a bridle made of straw is put into their mouths, and in the same clothes in which they died, they are dragged through the streets into the fields, and there cast upon a dunghill to be devoured by dogs and birds of prey.' Intemperance is closely allied to the vices of which we here speak; the common people are very fond of strong drink; but, says Golownin, 'this evil is not so common in Japan as in some countries of Europe.' 'To be drunk in the daytime,' he adds, 'is looked upon as very disgraceful; the lovers of drinking, therefore, do not indulge their propensity until the evening, after the termination of all labor and business.' Some writers have maintained that the Japanese are lovers of music and dancing; others declare positively, and we suspect truly, that they have neither voice, nor instruments which can possibly be termed musical.

Before we proceed to describe the religions which now prevail among the Japanese, we will notice very briefly the rise, progress, and fall of Romanism among them. Only about six years after the discovery of Japan by the Portuguese, the propagators of the Romish faith reached the country of the rising sun; great success attended their efforts, till near the close of the 17th century; but from that time so rapid was their decline, that in 1650, there were left no

traces of all their labors, except those of disaster and defeat. Previous to their entrance into the country, the Japanese seem to have enjoyed liberty of conscience in a most perfect degree; hence they met with but few obstacles in the propagation of their doctrines. A young Japanese who had fled to Goa, was baptized there in 1549; he was their first convert; with him, Xavier and other Jesuits embarked the same year to enter a new scene of labors. In 1582, three of the princes who had embraced the new faith, sent some of their nearest relations, with letters and presents, to pay homage to the pope, Gregory XIII, and to assure his holiness of their filial submission to his authority. In 1614, the number of converts is reported to have been 1,800,000; yet only a few years from that date had elapsed, when neither the propagators nor converts of Romanism were to be found in Japan. Efforts, however, have not been wanting, in subsequent times, to regain lost favor and possessions: we will advert to one instance.

Early in the 18th century, the abbot de Sidoti left Rome, the place of his birth, to go to Manila, from whence he hoped to reach Japan. During two years in which he lived in the Philippines, "he got a ship built from the alms he had collected, which enabled him to put his design in execution." He sailed from Manila in August, 1709, and in a few weeks made the coast of Japan. After a short delay, the abbot said to the captain: "the happy moment, for which I have long panted, is at last come. We are now on the shores of Japan, and it is time that I prepare to land in the wished for country. You have been so generous as to conduct me through a sea unknown to yourself; a sea signalized by shipwrecks. Be so good therefore, as to complete and crown your work. Leave me in the midst of a people, whom, though they abhor the Christian name, I yet hope to win over to Christ. I do not rely on my own strength, but on the all powerful grace of our Savior, and the protection of so many martyrs, who, in the preceding century, shed their blood in defense of his name." The captain willingly complied with Sidoti's wishes, and soon had every thing in readiness to put him on shore. In the mean time the abbot wrote several letters; counted his beads; exhorted the ship's company; asked pardon for the ill example he might have set them; and lastly, he kissed the feet of the officers, soldiers, and slaves on board. At midnight he went into the long-boat with the captain and seven other Spaniards who desired to accompany him to the shore. He continued in prayer during the whole passage, and the instant he stepped from the boat, he fell prostrate to kiss the earth, and thanked heaven for its goodness in enabling him to surmount the many difficulties which had opposed his entrance into Japan!

There are three systems of religion prevalent in Japan. The *sintoo* religion is the primitive faith of the empire. It is founded on the worship of spirits or divinities, who are supposed to preside over all things visible and invisible, and who are called *kami*, or *sin:* and hence the derivation of the name, sintoo,—*sin* signifying spirit, and *too* a way or doctrine; i. e. the doctrine or 'worship of spirits.' In the list

of the divinities whom they worship, the Japanese include all those from whom the present line of emperors is supposed to have derived its origin. It is erroneous, therefore, to say that the devotees of the sintoo system recognize and adore the Supreme Being. There are gradations of rank among their divinities, and they are continually adding to the number of those whom they honor as gods.

For a further account of the sintoo form of worship we must refer our readers to a paper written by Dr. Burger, and published in the second volume of the Repository, page 320.

The second religion, and that which is now most prevalent in Japan, is Budhism. This religion, which previous to the commencement of our era, had spread from India to central Asia, soon reached China, and subsequently Corea. From this last country it was carried to Japan, A. D. 552. At that date, say the Japanese annals, the king of Fiaksae, in the west of Corea, sent an embassy to the dairi Kinmei, with an image of Budha and various other articles, among which were the classical books of the Budhists. One of the ministers of the dairi endeavored to persuade him to worship the new god, but another dissuaded him, saying that "our kingdom is of divine origin, and the dairi has already many gods to worship; if we pay adoration to those of foreign states, our own will be displeased." Although the dairi was alarmed at this speech, so far as it regarded himself, yet Budhism immediately took root in Japan, and after having encountered some persecutions, it soon triumphed. About A. D. 600, two zealots of great influence, and one of them the cousin of the empress Sewko, devoted themselves to the propagation of the doctrine of Budhism; they built temples, and invited learned priests from Corea. This exotic creed not only maintained its footing in the palaces of the great, but made considerable progress among the common people, who were captivated by the pomp of its ceremonies which were far more imposing than those of the sintoo system. Priests now flocked into Japan both from Corea and China; and as the latter country was regarded as the second birthplace of Budhism in eastern Asia, a vast number of Japanese, who had dedicated themselves to a religious life, proceeded thither in order to acquire a more thorough knowledge of the doctrines of Budhism. Even the dairi who hitherto had been regarded as the head of the sintoo religion, often deserted it to follow the precepts of Budhism; and many of the princes also, whose reputed descent was from the gods of the country, shaved their heads and became priests in the convents of the new faith. In 805 of our era, the dairi Kwanmu caused images of the Budhistic divinities to be placed in the imperial palaces, and the sacred books procured from India, to be read and explained in the temples. At length, the religion of Budha became the state religion; this circumstance caused the ancient sintoo worship, though differing essentially from Budhism, to be almost completely identified with it, at least among the vulgar. This amalgamation of the two systems is now carried so far, that the sintoo divinities are often worshiped in the temples of Budha, and *vice versa*.

Budhists in Japan are divided into numerous classes, or 'observances,' as M. Klaproth calls them: one is called the observance of the three wheels; another, the observance of the reflection on law; and a third, the observance of the book of perfect veracity, &c. The followers of some of these observances employ the Sanscrit language in their prayers, and continue to write their religious books in the Devanagari characters which they term *Bon se*, (Fantsze,) or Indian characters.

Japan is everywhere crowded with Budhistic temples, which are called *zi*. One of the chief temples is the Foko, in the south-east quarter of Miyako. Its enclosure contains several edifices, the most considerable of which is 'the saloon of the great Budha, which holds a colossal statue of that deity, surnamed *roosiana*, a term corrupted from the Sanscrit *roshana*, or 'the resplendent.' The image was first set up in the year 1576 by the warrior Taïko. The saloon in which it is placed was destroyed in 1596, by an earthquake. A son of Taïko rebuilt it in 1602. But the colossus, which was of gilt brass, having been materially injured by another earthquake in 1662, the statue was melted down, and the metal used in coining copper money, and a substitute of wood, covered with gilt paper, was completed in 1667. This is still in existence; it represents Budha seated in the Indian mode, upon a flower of the lotus; the body of the image is about seventy feet high, and the entire statue, with the lotus, about ninety feet. The head of the colossus protrudes through the roof of the saloon. This seems to be the image which so astonished the Spaniard, Don Rodrigo. At a little distance from the statue is a chapel called the 'tomb of ears;' on entering this vast portico, which is eighty feet high, on each side appears a huge figure, twenty-two feet in height, representing two celestial kings, who are the usual porters at the temples of Budha. Another edifice placed before the apartment of the great Budha, contains the largest bell known in the world. It is seventeen feet high, and weighs 1,700,000 Japanese pounds, equal to 2,040,000 pounds Dutch. In the south-east side of the great enclosure, there is an apartment called 'the thirty-three arcades.' It was built about the year 1115, and furnished with a splendid image having eleven faces. The dairi Gazira, who embraced the religion of Budha, placed a vast number of images in the same apartment, which is 490 feet long. On each side of the principal altar are ten ranges of stools, one nearly a foot higher than the other. On each range are fifty statues, each about five feet high, of superior execution, according to the taste of the country, and covered with gilt paper. From the number of small idols upon the head, shoulders, arms, and hands of the greater ones, amounting to forty or fifty on some of them, it would appear that the number of 33,333 idols, which the Japanese assert to be found in this temple, is not much exaggerated!

The third creed prevailing in Japan is the philosophical doctrine of Confucius. The first official intercourse which took place between Japan and China, was effected by means of an embassy dispatched

A. D. 57, by the dairi Sinin to the emperor of China; but we are not told whether the Chinese philosophy was introduced at that time or not. It is probable, however, that this did not happen till about 284, in the reign of the dairi Oosin, who sent an embassy to Fiaksae in Corea, in quest of educated men, who might diffuse Chinese literature and civilization throughout Japan. This embassy returned with the celebrated Wonin, a descendent of the imperial family of the Hans: he brought with him the book *Lun yu* of Confucius, which he presented to the dairi, and taught one of his sons to read and write. It appears, therefore, that the Chinese colonists, who had at an early period settled in Japan, did not make known there generally the art of writing, which perhaps they kept to themselves for their private advantage. Whatever be the fact, the merit of Wonin appeared so great to the Japanese, that they numbered him among the gods of their country.

The Jesuits have asserted that every Japanese yields strict obedience to whatever is required by that religion which he may have embraced: he always acts decisively, and can never be accused of making religion subservient to his worldly interests; and even those who do not believe in the gods of the country, never fail to comply outwardly with the forms of worship that are prescribed. Golownin gives a very different and more accurate view of this subject: "we knew several Japanese (says he,) who ridiculed their religious customs, and boasted that they never visited the temples; and many of them publicly eat meat in defiance of their religious laws. In general, the Japanese are extremely bigoted and superstitious; they believe in sorcery, and love to converse about miraculous stories. They ascribe to the fox all the properties which the common people in Europe attribute to the devil." The following anecdote, narrated by our Russian historian, exhibits the religious character of the Japanese in its true light: "on the high roads, every mountain, every hill, every cliff, is consecrated to some divinity; at all these places, therefore, travelers have to repeat prayers, and frequently several times over. But as the fulfilment of this duty would detain them too long, they have invented the following means to prevent this inconvenience. Upon the spots consecrated to the divinities, they set up posts to mark the distances; in these posts a long vertical cut is made, on which a flat round iron plate turns like a sheave in a block. Upon this plate, which is dedicated to the divinity of the place, the prayer is engraved. To turn the plate round, is equivalent to repeating the prayer, and the prayer is supposed to be repeated as many times as it turns round. In this manner the traveler is able, without stopping, and merely by turning the plate with his fingers, to send up even more prayers to the divinity than he is obliged to do."

Japan, like China, has plenty of priests and nuns. Of these, there is a peculiar order of mendicants of both sexes. All of these shave their heads. The females, it is said, are under the protection of the nuns at Miyako, and those in some of the other principal cities, to whom they pay annual tribute out of the profits of their 'trade.' Both

sexes are described as being the finest looking people in Japan. The females, in particular, are the daughters of poor persons; and they embrace this mode of life with the greatest readiness, because in it they are never suffered to want for anything. They generally go in parties of two or three, traveling a few miles every day. As soon as they perceive a person of respectable appearance, they approach him with rustic songs; and if he bestows any thing on them they manifest their gratitude by following him for hours! Not a few set out from the bagnios upon this infamous profession. They are generally good-looking persons, modestly habited, and are every way neatly dressed, 'with the exception of their necks, which they display with great effrontery.'—We might fill many pages with these accounts; but we have said enough, and we leave it with our readers to draw their own conclusions concerning the moral character of a people, whose land is filled with beings like the mendicants of Japan.

The literature of the Japanese is the next subject upon which we proposed to remark. From the time of Oosin, near the close of the third century of our era, to the present day, the Chinese language has been in use among the Japanese. It is chiefly employed in works of learning, but this does not preclude its general use throughout the empire. Since, however, the construction of the Japanese language differs sensibly from that of the Chinese, and since the Chinese characters have a variety of significations, it soon became apparent that some means were wanting to obviate this inconvenience. Accordingly, in the early part of the 8th century, the syllabic systems, denominated *katagana* and *hiragana*, were invented and found completely adapted to the idiom of the country. The use of this species of writing is now almost universal in Japan; it is rare to find a person unable to read it.—From the moment the Japanese acquired a written language, their literature advanced from age to age, with rapid pace. Unfortunately, in Europe it is scarcely known; but from the few Japanese books that have fallen into the hands of foreigners, it is evident that this people have works of all kinds, chiefly historical compositions, as well as a very extensive polite literature. Paper came into use in Japan as early as the beginning of the seventh century; and printing in the Chinese manner was introduced A. D. 1206, about 250 years before the art was invented in Europe.

The preceding remarks concerning the Japanese language, have been drawn from the papers of M. Klaproth; what follows on this subject is taken from the Vocabulary of Mr. Medhurst of Batavia. The Japanese alphabet contains forty-eight letters, and is written in two different ways, somewhat analogous to the printed and written forms used in our own language. The first, which is called the *katagana*, is the clearest and most definite, and is chiefly used in dictionaries and works of science; the other called the *hiragana*, is more like a running hand, and is the character generally in use in all kinds of light reading and in the transaction of the common business of life; it is also called the female character, from its being usually employed by the fair sex. In a subsequent number of our work, we

hope to lay before our readers both forms of the alphabet, together with specimens of the Japanese writing; we can here give only the sounds of the forty-eight letters as they are represented in the European character. A slight change in the form of some of the letters, alters their pronunciation; these changes will be distinguished from the sound of the leading forms by being in Roman, while the former are in Italic letters.

SOUNDS OF THE JAPANESE ALPHABET.

1 *i*	17 *ra* le	33 *ko* go
2 *ro*	18 *so* zo	34 *e* ye
3 *ha* fa ba pa	19 *tsoo* dsoo	35 *te* de
4 *ni*	20 *ne*	36 *a*
5 *ho* fo bo po	21 *na*	37 *sa* za
6 *he* fe be pe	22 *ra* la	38 *ki* gi
7 *to* do	23 *moo*	39 *yu*
8 *tsi* dsi	24 *woo* oo	40 *me*
9 *ri* li	25 *i* wi	41 *mi*
10 *noo*	26 *no*	42 *si* zi
11 *roo* loo	27 *o*	43 *ye* e
12 *woo* o	28 *kfoo* gfoo	44 *fi* hi bi pi
13 *wa*	29 *ya*	45 *mo*
14 *ka* ga	30 *ma*	46 *se* ze
15 *yo*	31 *ke* ge	47 *soo* zoo
16 *ta* da	32 *foo* hoo boo poo	48 *n.*

Of these letters some are nearly alike in sound; some are used alternately for each other; and several when occurring at the end of a word or syllable may be contracted, as tsi and tsoo into ts,' &c. The final *n* is never used but in the end of a word or syllable, and is the only instance of a letter needing the aid of another in order to complete its sound. With this exception, and that of the contractions, which join two syllables together, the Japanese letters are all distinct syllables, and are to be pronounced just as they stand in the alphabet. The *l* and *r* are frequently confounded; as are also *h* and *f;* the two last should be pronounced with a whizzing noise, something between the two. 'In expressing the sounds of the vowels, the Continental pronunciation has been followed, both because it is more definite than the English, and because it has been in use for the last two centuries by the Japanese themselves, when they have occasion to express the sound of their alphabet in European letters; besides, all books lately written on that language by Europeans have used the Continental pronunciation.' Thus the *a* must be invariably pronounced broad, as in arm; the *e* always bears the sound of *ey* in grey; the *i* as in machine; the *o* as in go; the *u* as in cube; and the *oo* as in too.

In speaking of the intercourse which has been maintained between the Japanese and other nations, we shall confine our remarks chiefly to that which they have carried on with the Portuguese, Spanish, Dutch, and English. When the Portuguese first reached Japan, in 1542, they found the inhabitants of the country enjoying a very great

degree of freedom, being allowed to engage in domestic and foreign commerce at pleasure. The Portuguese were welcomed to the new country; and all, both princes and people, used the most pressing invitations to induce these strangers to enter their own harbors; and being ignorant of the intrinsic value of the new commodities, they paid whatever price was demanded. Hence, in a short time, the Portuguese amassed great fortunes: for their European and Indian commodities, they very soon became possessed of immense treasures, and 'the golden marrow of the country.' They married the daughters of the richest inhabitants of the land, and disposed of their goods to whom they pleased. "Upwards of 300 tons of gold," so says Kæmpfer, "were exported every year; for at that time they had full liberty to import and to export what goods and in what quantities they pleased. At the time of their rising greatness, they imported their goods in large ships, but upon the decline of their trade, they went thither in galliots. They first put into the harbors of Bungo and Firando; afterwards they went to Nangasaki. The gain upon the goods imported, was at least cent. per cent., and they got not a little upon what they exported. Had the Portuguese enjoyed the trade to Japan but twenty years longer, upon the same footing they did for some time while it was most prosperous, such riches would have been transported out of this Ophir to Macao, and there would have been such a pleneons flow of gold and silver in that town, as there was in Jerusalem in the time of Solomon. In the last years of their going to Japan, when their trade was in the greatest decline, 2,350,000 taels, besides 287 Portuguese with their relations and families, were carried on board four ships from Nangasaki to Macao." This was in the year 1636. Pride and covetousness, the results of their great prosperity, proved the ruin of the Portuguese in Japan. The detection of a plot, which, in connection with some native Christians, they formed against the emperor's life and throne, brought on them a death-blow; and in 1637, drew forth the following edict:—

"No Japanese ship or boat whatever, nor any native of Japan, shall presume to go out of the country: those who act contrary to this shall die; and the ship, with the crew and goods aboard, shall be sequestered till further orders. All Japanese who return from abroad shall be put to death. Whoever discovers a priest, shall have a reward of 400 to 500 shuets (£500) of silver, and for every Christian in proportion. All persons who propagate the doctrine of Christians, or bear this scandalous name shall be imprisoned. The whole race of the Portuguese, with their mothers, nurses, and whatever belongs to them, shall be banished to Macao. Whoever presumes to bring a letter from abroad, or to return after he has been banished, shall die, with all his family; also, whoever presumes to intercede for them shall be put to death. No nobleman, nor any soldier, shall be suffered to purchase anything of a foreigner," &c. After this, the Portuguese made some unsuccessful attempts to renew the trade, but in 1641 they finally abandoned the country.

One single feat of the Spaniards, which was played off in the har-

bor of Nangasaki, will give a good idea of their conduct in Japan; it took place after the trade was interdicted. A large Spanish ship of three decks anchored in the harbor, and orders were forthwith issued for her destruction together with all on board. The prince who was appointed to put these orders into execution, immediately surrounded the ship with a fleet of well armed boats. The Japanese soon boarded the ship in great numbers; but the Spaniards, who had retired beneath the first deck, set fire to some barrels of powder immediately beneath it and blew up the deck, destroying both it and the Japanese upon it. This was repeated three times, and until the three decks were destroyed. "By these repeated blows," says Kæmpfer, from whom we quote, "the harbor was covered with Japanese, dead, wounded, and bruised, before they could so much as come at the Spaniards, who defended themselves with the greatest bravery for some hours, not surrendering till they were all killed to a man. This attack, wherein upwards of 3000 Japanese lost their lives, lasted full six hours. Incredible treasures were found afterwards at the place where the ship sunk, and it is said, that about 3000 chests of silver were taken up." This account may or it may not be true; we find no mention of the tragical story except in Kæmpfer, who saw no reason for 'doubting the the truth thereof.' The Japanese had been provoked to perpetrate this cruel deed by a no less horrible act of the Spaniards,—the sinking of a Japanese junk with all her crew on board. This occurred near the Philippines, and about a year before the Spanish ship entered the harbor of Nangasaki.

In 1601, the Dutch were allowed the privilege of a free trade to Japan. They came at once into competition with the Portuguese; and they spared no pains or expense in trying to please the government, hoping thereby to gain an ascendency over their rivals. There was nothing in the range of possibilities, which the early Dutch adventurers were not willing to undertake for the advancement of their gain. Kæmpfer illustrates this fact by the following narrative: 'About 40,000 Christians, reduced to the most desperate condition by the many unparalleled cruelties and torments, which many thousands of their brethren had already suffered, and which they themselves had till then very narrowly escaped, retired to Simabara, a fortified place, resolved to defend their lives to the utmost of their power. The Dutch upon this, as friends and allies of the Japanese, were required to assist in the siege of Simabara, and the impending total destruction of the besieged Christians. M. Kockebecker, who was then director of the Dutch trade and nation at Firando, having received orders to this effect, repaired thither without delay, on board a Dutch ship, and within a fortnight battered the town with 426 balls. This conduct was entirely to the satisfaction of the Japanese.' And the historian adds, on the same subject: 'so great was the covetousness of the Dutch, and so great the power of the Japanese gold, that rather than quit their prospect of trade, they willingly underwent an almost perpetual imprisonment, (for such in fact is their situation in Desima,) and chose to suffer many hardships in a foreign country, to be remiss in performe

ing divine service on Sundays and solemn festivals, to leave off praying and singing of psalms in public, entirely to avoid the sign of the cross, the calling upon Christ in the presence of the natives, and lastly, patiently and submissively to bear the abusive and injurious behavior of those proud infidels (the Japanese), than which nothing can be offered more shocking to a generous and noble mind.'

Quid non mortalia pectora cogis Auri sacra fames!

Desima, the present residence of the Dutch, stands in front of Nangasaki, and is considered as one of the streets of that city. Its latitude is about 32° 50′ north. The island, for so it is frequently called, was raised from the bottom of the sea, and its foundations are built with freestone. Its shape resembles a fan without a handle, being of an oblong figure, the two longest sides of which are the segments of a circle. The island is about 230 paces long and 80 broad; and is 'enclosed with pretty high deal boards, covered with small roofs, on the top of which is planted a double row of pikes, the whole being very weak.' The houses, and the whole island, were built by the inhabitants of Nangasaki, to whom the Dutch pay a heavy rent. All the houses are built of wood, and 'are withal very sorry and poor looking.' On the bridge, and on the island, which connects it with the town, there are guard-houses and police stations; in a word, the whole establishment is, what some of the Dutch writers have declared it to be, a complete prison.

The English reached Japan in 1600. William Adams was the first adventurer; he was admitted to an audience with the highest authorities of the empire, and was requested to invite his countrymen to open a commerce with Japan. In consequence of this, captain Saris repaired thither in 1613, and succeeded in forming a treaty, of which we quote the two first articles, specifying some of the privileges granted to the English. 1. "*Imprimis*, We give free license to the subjects of the king of Great Britain, viz, sir Thomas Smith, governor, and company of the East Indian merchants and adventurers, forever safely to come into any of the ports of our empire of Japan, with their shippes and merchandizes, without any hindrance to them or their goods. And to abide, buy, sell, and barter, according to their owne manner, with all nations; to tarry here as long as they think good, and to depart at their pleasures: 2. *Item*, We grant unto them freedom of custom, for all such merchandizes as either now they have brought, or hereafter shall bring into our kingdome, or shall from hence transport to any foreign part; and doe authorize those shippes that hereafter shall arrive, and come from England to proceed to present sale of their commodities, without further coming or sending up to our court, &c." When Saris left the court of Japan he was furnished with a letter and presents for the king of Great Britain. A factory was forthwith established at Firando, and trade commenced on a liberal footing. Junks were purchased and employed in trade with Siam, Lewchew, &c. But intestine wars, and rivalries among the foreigners, had already arrived at a high pitch, all of which were

very unfavorable to British interests. The consequence of which was that the English very soon left the country. All their subsequent efforts to renew their trade have proved ineffectual.

The Russians have repeatedly tried to open a commerce with the Japanese, but without success. The Chinese are treated with great indignity in Japan, and their trade is subject to severe restrictions. A considerable part of the Chinese cargoes consists of English woollens. The merchants from Corea and Lewchew, are treated even worse, if possible, than the Chinese. Thus, while there is reason to believe that foreign commerce would be highly beneficial to the Japanese, and most acceptable to that people, we see all nations, with exceptions scarcely worthy of notice, excluded from their country. The population of Japan, it is believed, cannot be less than twenty-five millions. Were the country thrown open to the enterprise of the present day, it would be to the world like the creation of a new kingdom; and the achievement of an object, so devoutly to be wished, might by united effort be easily effected. The right of a nation to close and bar every avenue to its dominions, is a subject which deserves the careful consideration of every statesmen and philanthropist of this enlightened and enterprising age; and the man, or body of men, who shall cause freedom and liberty, and their accompaniments, to triumph throughout eastern Asia, will be numbered in future times among the benefactors of the human race.

Art. II. *The Huns: their origin and early history; their emigrations; subjection of the Alani, &c.; life and death of Attila.*

Isolated China, though boasting of extending its transforming influence to all the nations of the globe, has scarcely ever exercised a decided influence upon any. In eastern Europe we see rising a stupendous fabric of government; it came into notice long after the Mongol dynasty had filled the throne of China, and when the celestial monarchy had already numbered its thousands of years. The former towers to the skies, swaying an iron sceptre; the latter is a huge contemptible mass, cemented by the force of antiquated customs, and upheld by the forbearance of its neighbors. The hot struggle for conquest which has been carried on in Europe is still lively in our memory; the Chinese frontiers were threatened with the storm; the Russian collossus was almost laid prostrate before the western conqueror, whilst the celestial empire perceived all these revolutions with equal indifference. Unconscious of danger from the changes and rapid conquests of the modern Alexander, the middle kingdom was slumbering in security, an easy prey to any bold adventurer.

It is not in man to pull down and to set up kingdoms: and that is a

narrow minded historian, who in these great events sees only a human hand. We look upward to the Most High, trace in them the mysterious ways of his providence, and from what we can know, learn to adore wherever our limited understanding cannot fathom. The events we are going to describe have a thrilling interest; we follow them from their spring on the frontiers of China to the Atlantic, from the eastern shore of Asia throughout the largest continent of the globe. The path leads us through a chaos of anarchy, rapine and brutal conquest, marked everywhere by the destruction and abject wretchedness of our race. Yet in this tempest God reigns, and he commands the light to shine forth from the darkness.

When Europe had gained dominion over western Asia, the myriads of Persia being defeated on those waters which separate these two portions of the earth; when Alexander had overthrown the Persian empire, and his generals had divided the spoil, China still suffered the evils which a feudal system under a weak monarch ever entails on a country. The feeble descendants of the once powerful Chow dynasty fell into insignificance towards the close of the third century before our era; the mighty founder of the Tsin dynasty rose to importance and power at the same time in which the Romans made their first strides towards the dominion of the western civilized world. Had Alexander crossed the deserts, tamed the nomadic tribes, and penetrated into China, how different from the present must the state of this empire have now been. But an almighty hand arrested the insatiable victor; the fame of Alexander never reached the ears of his compeer in ambition. Che Hwangte and China remained distinct from all the civilized world. When Rome began to sway the world, the Scythian tribes on her eastern frontiers opposed a formidable barrier to her further encroachments. These hardy warriors living on an unproductive soil, habitually indolent and accustomed to a roving life among the immense stepps of Asia, were ever ready to fight and die for plunder. Having nothing to lose, and offering nothing to a victor, they had the prospect of gaining by their depredatory life, and therefore were ever ready to invade the neighboring civilized nations, to subsist upon their spoils.

We might as well attempt to write on water as to fix on any certain origin for all the nomadic tribes, which from time immemorial have traversed middle Asia. Single families rose to the importance of tribes, amalgamated with others, shifted their abode, were again lost in the incessant wars they waged against each other, or subdued other tribes whose existence was swallowed in the general name of the victors. Had they at an early period understood the art of writing we might have been enabled to compile a history from their own annals; but the memory of past events was lost with the generation among which they transpired. Whatever was transmitted by tradition was so disfigured by fiction, that it serves but to perplex the historian. We do not much regret the want of authentic documents, for the history of savages cannot be generally interesting; their life is monotonous, their actions the same throughout all generations,

But as soon as they came in contact with civilized nations their history assumed importance: and when they finally pushed on their conquests and snatched the palm of victory from civilization itself, the world is interested in them. We are now about to recount those migrations of the Scythian nomads, to which the impulse was given by the Chinese. The shock which made Europe tremble, and caused the mightiest state of the world to crumble into ruins, was imparted from China. Unconsciously to themselves, the Chinese became the authors of a new order of things in Europe, while they rode out the storm safely in their frail and leaky barque.

The Romans had always viewed the Germanic tribes on their frontiers with a sort of horror; not because they trembled at their savage fierceness, but because they considered them indomitable. Their legions had been repeatedly defeated and annihilated by them, their best generals had been routed, and the fierce barbarians with formidable armies, approached the invincible empire. The Roman soldiery having degenerated, and the supreme government being in the hands of worthless princes, the barbarians became more audacious, threatening the existence of the empire, which owed its preservation only to the discord reigning among the different Germanic tribes. But the fertile plains of the Roman dominions presented to these hardy warriors irresistible allurements to possess themselves of countries so ill defended and tyrannically governed. The division of that vast empire completed its downfall, preparing the way for the inrushing of the torrents of barbarians; tribe followed tribe, ravaging the fairest and best cultivated portions of the earth.

We now return to China. It is the opinion of some writers, that the Chinese were originally a Scythian tribe, which preferring the agricultural to a pastoral life settled on the fruitful plains along the Yellow river, and the Yangtsze keäng. Their countrymen who continued roving amid the deserts of Asia, maintaining their savage unyielding character, did not leave them unmolested in possession of this fertile territory. Their incursions began in the earliest times of Chinese history, yet China bending like a willow to the storm was not uprooted. The emperors paid them tribute under the flimsy guise of a subsidy; and assigned them whole provinces for their habitation. Whenever at any time they had sowed disunion amongst these warlike tribes, or had adopted and naturalized them, it was easy to hold dominion over them. The same course of policy, dictated by cowardice and weakness, has been observed to this time; and thus China still exists as an empire, whilst the name of Rome is blotted out from the map of the world.

The name of the Huns is written with letters of blood in the page of European history. They claim to be descended from a son of Kaousin, a Chinese emperor, who is said to have reigned before the deluge, about 2432 B. C. This is really tracing their origin very high, but as every nation is proud of its antiquity, we may make some allowance for the vanity of the Huns. Their abodes were on the north of the province of Chihle. In Chinese history they are known under

name of Heung noo, boisterous slaves. All we know of them at that time is from the Chinese, who are never minute in their accounts of foreigners. So much however is certain, that they invaded with great success the northern provinces, proving formidable neighbors to the weak Chinese. Towards the end of the Chow dynasty, the Tartars constituted two great and distinct nations, subdivided into many tribes. The eastern Tartars inhabited the territories of Mantchouria and Leaoutung, whilst their western countrymen were scattered over the extensive plains of Mongolia and Turkestan. When the dynasty of Han ascended the throne of China, the founder, Kaoute, was jealous of the power which Mathe a chief of the Huns had assumed. This chief having conquered the eastern Tartars, surprised the Chinese army, cut off its supplies and compelled a surrender, B. C. 200. However through the intercession of Mathe's-wife, the Chinese for this time escaped entire destruction. Woote, the martial emperor, of the Han dynasty, burning to revenge the insults heaped on the empire by these unbridled barbarians, and determining to stop these perpetual ravages, despatched an army thither, drove the Huns from the frontiers, and to chastise their insolence pursued them into their own country, B. C. 139. His general penetrated into the heart of the desert, proved victorious in several engagements, established the Chinese authority, and formed a regular military station to act as a check on their violence. The chief performed on his knees the duty of homage to the emperor, and received from him the ensigns of king. From this period they began, some to amalgamate with the Chinese, and others to seek other abodes on the distant shores of the Caspian. On account of this schism, they were distinguished as northern and southern Huns; the former crossed the great wall, received the lands allotted them there by the emperors, but for more than a century waged destructive war against their weak masters. The northern provinces of the empire were deluged with blood; the barbarians took possession of the most fertile spots and proclaimed their own chiefs, emperors. They were a powerful tribe, fighting was their profession, and to glut themselves with the blood of their enemies, their highest bliss. Yet their conquests met a severe check from another Tartar tribe, the Sienpi. When their antagonists proved victorious, the nation separated into many hords, and families, and sought other countries where they might be exempt from the dread of their powerful enemies. This increased the number of the colonists already settled at the Caspian, and with their growing numbers they exchanged the pastoral for the agricultural life. They now received the name of white Huns, in distinction from their more swarthy northern countrymen.

It was vain to try their fortune in the east; there the Sienpi were their implacable enemies and fully their match in valor, and the Chinese had enlisted their own subjected clansmen to defend the frontiers against them. Thus led to turn their destructive course towards the west, thither they directed their resistless hords. Strengthened by the accession of various tribes of their northern clansmen, whom hun-

ger and despair had driven from the ice-fields of Siberia, they crossed the Volga, and found the plains covered with the tents of the Alani. These were a pastoral people, and the mixture of Sarmatic and German blood had served to improve the appearance of the Alani; they were less deformed in their persons, less brutish in their manners than the Huns, but of no less martial and independent spirit. To die on the field of battle was in their estimation the highest attainment of glory. A naked cimiter fixed in the ground, was the object of their religious worship; the scalps of their enemies were the trappings of their horses. On the banks of the Tanais, the bands of Huns and Alani encountered each other; the carnage was great, for each fought for life, but the Huns prevailed, and the remaining Alani fled, or submitted, and united with the conqueror's band.

From China they had been forced at first, and could not ultimately retrace their steps through the numerous hostile tribes that intervened; thus they kept on their rapid advance, challenging the Goths to combat. Wherever they went, destruction and carnage marked their path; thousands fell victims to their cruelty; terror went before them, and warriors hitherto undaunted began to tremble at the name of Huns. Their gestures were uncouth; their features in themselves deformed, and the opinion of their hideousness was much increased by the savage fury with which they massacred old and young. Such were the Asiatic conquerors of Europe. Superstition indeed assigned to them a Satanic origin, regarding them as monsters sprung from the unnatural embrace of Scythian witches by infernal spirits, and sent to distress and extirpate mankind.

At that time Hermanric swayed the Ostrogothic empire, comprising a territory nearly equal to the present Russian; he was worsted in battle, but did not live to see his subjects slaves to barbarians. Withimer endeavored in vain to oppose the torrent; the Goths who had seldom before been worsted, fled from the field of battle with the greatest consternation; the greater part of their countrymen joined the standards of the victors, and in conjunction with the Alani, swelled the torrent which was to overwhelm Europe. The Visigoths very soon collected an army behind the Neister, in order to arrest the progress of the victorious barbarians; but surprised and attacked, they were seized with dismay, and fled across the Danube, their last defense. By this event the savage enemy had full scope to carry on his destructive plans. From this moment we may date the gradual decline of the Roman empire; the enemy that sapped its foundations were now received in her borders as supplicants indeed, but only so for the occasion; lands were assigned to them by the emperor, beyond the Danube, whilst the Asiatic conquerors menaced the unprotected provinces. Had this invasion occurred during the preceding century, or had military skill been opposed to undisciplined valor, would the Huns have proved victorious? They carried with them all they possessed in the world, their wives, children, and cattle followed in their train; and a single defeat might have destroyed them. Urged by such motives, they were desperate in the field of battle. Such inva-

ders are truly formidable, and even a well disciplined army must have encountered great loss in meeting them.

The Roman legions at that time, A. D. 376, were by no means contemptible; old German warriors served in the ranks, men trained to arms in the wars of Britain, Gaul, and Germany. They were led to the field by able generals, but proved an ineffectual barrier against the Scythians. Balamir their chief at last arrived with his hords in Hungaria; this fertile country, exhibiting extensive meadows for grazing, fixed their wanderings. Valens was then upon the throne of the eastern empire; the revolt of his new Gothic subjects, to whom he had assigned lands south of the Danube, kept him in constant alarm, and prevented his successfully contesting with the new comers for the possession of Pannonia. It is however astonishing that these warlike tribes could keep themselves so long time quiet. Theodosius adopted the Chinese policy of paying them tribute. Had Rome now been in all its glory, and a Marius or Cæsar had commanded the legions, we doubt whether they would not have thought it more politic to silence the barbarians by presents than force them to despair.

During the reign of the Hunnic Roas and Rugilas, the power of their clans was greatly extended, several Germanic tribes paid them homage, and their aid was invoked to settle disputes in Italy. With an army of 60,000 they advanced to the confines of this country; but the contending parties were too wise to let them pass the Alps,—a step which would have been the inevitable destruction of both parties. Meanwhile the Byzantine emperors instigated some of the tributary Germanic tribes to revolt against their savage masters; the Huns wreaked their vengeance on the feeble Greeks, and dictated the most degrading terms of peace. The Constantinopolitan embassadors arrived in their camp near the city of Margus in Upper Mesia; a treaty was concluded on horseback, by which the Romans were obliged to deliver up all fugitives who had fled from their cruel masters to take refuge in the empire: this event was in A. D. 433.

That scourge of the human race, the bloody Attila was now in existence, and began his work of devastation. Boasting of his descent from the ancient race of princes, who carried terror into the extensive dominions of China, he found himself upon a new theatre of glory, where he might at his pleasure indiscriminately butcher mankind. Small, deep-seated, fiery eyes, a flat nose, swarthy complexion, and a short square body marked his genuine resemblance to the modern Calmucks, the feeble remnants of the once powerful Huns. Though brave and undaunted, Attila did not trust solely in the power of the sword to subject the nations to his sway: he conquered by an impetuous valor which nothing could resist, but he maintained his conquests by a prudent administration. An ancient sword, accidentally discovered in the earth and presented to him, served his purpose of claiming a divine right to the empire of the world. He declared himself the possessor of the sword of the god of war; and this old rusty iron was worshiped by the nation as the martial idol, the sure pledge of victory.

This stamped upon all his undertakings a sacred character, and Attila went forth as the emissary from heaven to subject the nations. No historian has given a connected account of these days of destruction, the most extensive and terrible which ever occurred in Europe. If we judge from the extent of territory subjected to Attila, the carnage before he gained possession must have been indescribable. Germany, which had withstood the well directed attacks of the Romans, was by the Huns reduced into a province; even the cold and dreary regions of Scandinavia did not escape this scourge; and all the countries between the Rhine and Caspian acknowledged his sway. Sole arbiter of all the barbarians in Europe, Attila returned to chastise some nomadic tribes in Asia, extended his dominion to the ancient abodes of his ancestors, and began to negotiate an equal alliance with China. In his train were vassal princes, who waited as servants upon him, and trembled at his nod, ready to execute his stern commands. There remained but southern Europe to detain him, after gaining which, the conqueror might ascend the throne of China and give laws to the world.

Some hords of Huns had passed the Danube, invaded the country and returned laden with booty, which served to inflame their countrymen with the desire of ravaging the cultivated plains of the Byzantine empire. The desired opportunity of pillaging these ancient towns was soon furnished by a quarrel in one of the frontier towns on the Danube. Regarding himself as called upon to revenge their wrongs, which indeed were only imaginary, Attila ordered his numerous host to invade the eastern empire. Like a flight of locusts, they covered the whole extent of country between the Euxine and Adriatic; the flames of burning villages announced their approach; fortresses and castles were swept away by this resistless torrent; and a tract of 500 miles in breadth was at once invaded, occupied, and desolated by the myriads of Attila. The Roman legions sent against the Persians and Vandals were recalled to arrest the progress of the destroyer; they met him and were defeated in three successive engagements. The authority of Attila now extended from the Hellespont to Thermopylæ; Thrace and Macedonia were at his mercy: seventy cities were quite razed to the ground. The eastern empire in the hands of Theodosius, had not yet reached that degree of helplessness to which it afterwards sunk; yet on the fatal result of these battles he was compelled to conclude a dishonorable treaty, that stamped infamy on his reign. All the Huns who had been taken prisoners were to be released without ransom, while the Roman prisoners were to purchase their freedom at the price of twelve pieces of gold; a large tract of land was ceded to the victors, and an immense sum of money paid to satisfy their avarice. The possessions of the Huns now stretched to Novæ in Thrace, thus incorporating the southern banks of the Danube in their large dominions.

The sight of so many weeping captives, led away as slaves in the train of the victors, was truly heart-rending; persons of every rank, of both sexes, educated in ease and luxury, were sold like brutes in the

market, and transported by their masters to the distant parts of Scythia. At the same time this had the effect of softening the barbarians, and acquainting them gradually with the arts of civilized life. Five embassies from Attila appeared in Constantinople, to insult the dignity of the empire. The fierce Goths, who had previously settled in the countries now invaded by Attila, and who had become accustomed to a sedentary life, beheld of a sudden all the fruits of their industry swept away by these merciless invaders. To satisfy the incessant demands, and appease the angry spirit of the barbarian chief, Theodosius sent his embassador Maximin to the court of Attila. His way led him through plains strewed with bones; the fields, which a little while since had yielded sustenance to millions of people, and had been covered with flourishing villages and cities—now converted into pasture lands, or desolate like the stepps of Scythia. Attila himself resided in a wooden palace, surrounded with the wooden houses of his nobles, and the mud or straw hovels of his people. Maximin was admitted to the presence of the chief, admired his unaffected gravity, and exhibition of sound sense and artful policy. The spoils of the East here were united with the rude furniture of a Scythian camp; Attila alone adhered to the simplicity of his ancestors, and the royal table was served with wooden cups and platters; flesh was his only food, himself never tasting the luxury of bread. His time passed in receiving the homage of foreign embassadors, and in devising new plans for the extension of his dominions.

But the Romans stained this embassy with designs of treachery; under the benevolent pretext of ridding the world of a monster, they sanctioned a conspiracy against the life of the conqueror. Attila discovered the plot, but disdaining to punish the conspirators, allowed the emperor to redeem their lives, and sent two embassadors who delivered the following message before the throne in Constantinople: "Theodosius is the son of an illustrious and respectable parent; Attila is likewise descended from a noble race, and *he* has supported by his actions the dignity which he inherited from his father Mundzuk. But Theodosius has forfeited his paternal honors, and by consenting to pay tribute, has degraded himself to the condition of a slave. It is therefore just that he should reverence the man whom fortune and merit have placed above him; instead of attempting, like a wicked slave, clandestinely to conspire against his master." To such a degrading condition was the great Theodosius brought. But the policy of the Constantinopolitan court changed upon the accession of Marcian in A. D. 450. He firmly refused to acknowledge himself the vassal of barbarians, but offered them either honorable alliance or war. Unused to such language, Attila threatened to punish the insolent emperor, but wavered in his choice, whether to strike first the eastern or western empire. The world waited for his decision; he sent embassadors to both emperors with this message: "Attila, *my* lord and *thy* lord commands thee to provide a palace for his immediate reception." His hesitation soon ended in a resolution to invade Gaul. In this he was guided by two principal reasons: an

invitation from the Franks in Gaul to settle their domestic broils; and indignation at the refusal of the hand of Honoria, the sister of the reigning emperor of the west. Attila summoned his vassals from the remote parts of his extensive dominions and began his pompous march towards Gaul. He led an innumerable host across the Rhine, entered the Belgic provinces, and penetrated into the heart of Gaul. Every excess of cruelty marked his progress; lamentation, misery, and death attended his steps; and the vestiges of this invasion long remained.

Gaul was then in the hands of the Visigoths and Franks; numbers also of the Alani and Huns had been settled on the frontiers by the policy of the Roman general and minister, Ætius. The Roman government still nominally asserted a right to this province, but its influence over the rude barbarians was very feeble. The inhabitants of Gaul were unprepared for this sudden attack, and Attila advanced rapidly without meeting any effectual resistance. He finally sat down before Orleans, and so vigorously battered the walls of this fortress, that it was upon the point of yielding to his assaults. The pious bishop Anianus looked to the Almighty for aid; he exhorted the people who were unable to bear arms, to join in imploring of God deliverance from their savage enemy. With this firm reliance on divine help he sent out a watchman to observe whether the long expected armies of the Romans and Visigoths were approaching. Twice the messenger returned with the sad tidings that no relief was visible, but at the third time he discerned something like the appearance of a small cloud at the extremity of the horizon. "It is the aid of God," exclaimed the bishop, and the multitude repeated the words. Soon the Roman and Gothic banners were descried, and the combined armies, under the command of Ætius and Theodoric, advanced to the relief of the city. Attila immediately raised the siege, and retired to the plain of Chalons to collect his troops and give battle.

Never before had that bloody warrior encountered so formidable a host: for, conscious that if they should be defeated, no safety would remain for them in flight, and that the last hope of liberty in Europe would expire with them, they fought with the courage of despair. Ætius himself was a consummate general, well acquainted with the character of the Huns, having been a hostage in their camp, and gained their admiration by his virtues. The Visigoths, a warlike race, fought for existence; for if their ranks were broken, they would hope in vain for an honorable peace, that should secure them in their own possessions. Attila also was fully aware of the fearful encounter which must ensue; he therefore animated his troops in an oration to redouble their efforts and maintain their former glory. The battle began—a battle almost without a parallel in history. The centre of the combined army was broken through, the Gothic king was slain, and Attila already exulted in the victory as his own, when Torismond, the valiant son of the fallen king, rushed down from a hill which he had occupied, attacked the Huns with resistless fury, threw their army into consternation and compelled Attila to retreat with dreadful loss.

According to Isidore, 300,000 slain were strewed upon the field of battle. The Huns retired behind their wagons, resolved to burn themselves with their rich booty, if this intrenchment should be forced. The victors did not deem it expedient to force the lion's den, but withdrew their troops, and Attila retreated in sullen silence into Germany, followed by the hostile Franks, in the year 451.

The ensuing spring he again demanded the hand of Honoria, and to enforce his claim, invaded Italy with a powerful army. Aquileia first felt the vengeance of the indignant chief; after a siege of three months he reduced the city and leveled it entirely with the ground. It was his boast that the grass never grew on the spot where his horse once trod. Many cities during his march underwent the same fate, and Italy was doomed to share in the same calamity which had reduced the northern provinces of the Byzantine empire to a desert. In Milan, Attila was offended with a picture representing the Cæsars seated on their throne, and the princes of Scythia prostrate at their feet. He immediately had the picture reversed; the emperors were represented as emptying their bags of tributary gold before the throne of the Scythian monarch. The unwarlike and trembling Italians fled in consternation before the victorious troops of the invaders; they took refuge on the islands of the Adriatic, and there laid the foundations of the future Venice. Rome was threatened by the insolent victor, but Leo, the pope, met Attila on his march, and for the time deprecated his wrath. Though the Romans were not sparing of promises and bribes, Attila would have executed his threat of laying Italy waste, if the hand of death had not arrested him in his career, in 463.

Thus disappeared from the earth a monster, whom the Almighty having sent to scourge the nations, again recalled from his bloody work. His body was exposed in the open air under a silken pavilion; his guards wheeled around it, chanting a funeral song, cutting off their hair and gashing their faces. They laid him in a triple coffin of gold, silver, and iron, buried him during the silence of night, and massacred the slaves who dug the grave, lest the spot should be discovered. His death was the signal for a general revolt or disunion of all the tribes which had bowed under his rod. In vain did Dengisich, his son, endeavor to support the tottering fabric raised by his father; he was slain in a battle with the Greeks, and his head exposed to the delighted populace in the hippodrome at Constantinople. His brother Irnac deemed it prudent to retreat to the Caspian, the ancient abodes of his forefathers, where he was soon overwhelmed by new swarms from Scythia. Some of the hords amalgamated with other barbarian tribes, or entered the ranks of the Byzantine army, and fought under Belisarius in Africa and Sicily.

The same love of rapine led forth the Igours from the icy deserts of Siberia, who in their turn overwhelmed the Huns and extinguished their short-lived empire. But the once dreaded name is still preserved in the appellation of the former Pannonia, which though repeatedly subjugated by hostile tribes, still retains the name of Hun-

garia. The descendants of the Huns are known under the modern name of Calmucks, a feeble though numerous race, humbled under the lash of the Russians, and in Soungaria under the bamboo of the Chinese. They can never again rise to importance, or endanger the peace of Europe. Russia rears an effectual barrier against all encroachments from these barbarians; and they may now expect to reap the fruits of the invasions of their forefathers, in becoming themselves the subjects of civilized nations. China has once sent us swarms of fierce barbarians, endangering the existence of our ancestors. Europeans will not forget this, but let them meditate the noble revenge of imparting for barbarism, civilization; for heathenism, the blessings of the glorious gospel.

ART. III. *Penang: description of the island; its population, &c.; Christian missions, their establishment, progress, and present state.*

[The following communication was solicited and written for a second edition of Dr. Milne's Retrospect; but circumstances beyond our control having delayed that work, we take the liberty of publishing the account in the Repository, being confident that our doing so will be agreeable to the wishes of our friends at Penang. The paper is signed by the Rev. Thomas Beighton, senior member of the mission, and is dated July 6th, 1831.]

Pulo Penang, or the island of betel-nut, is situated off the west coast of the Malay peninsula. Its north-east point is in latitude 5° 25′ N., longitude 100° 19′. It is computed to contain nearly 160 square miles. The harbor is capacious and affords good anchorage. Throughout the centre of the island there is a range of lofty hills. In 1785, it was granted to Francis Light, captain of a country ship, by the king of Queda, as a marriage portion with his daughter. Captain Light transferred it to the honorable East India company, and was by them appointed first governor of the island. From the appearance of the interior, and the number of tombs that were discovered there soon after the colony was formed, the tradition of its having been formerly inhabited, seems entitled to credit: when taken possession of, however, there were only a few miserable fishermen on the sea-coast. The inhabitants, as to races, exhibit an uncommon diversity. There are to be seen British, Dutch, Portuguese, Americans, Malays, Arabs, Parsees, Chinese, Chuliahs, Burmans, Siamese, Javanese, &c. &c.

In 1805, the colony having risen in importance, the company determined to constitute it a regular government, subordinate only to the governor general of India; but on account of the enormous expense incurred by the establishment, some modifications have since taken place. In 1830, it ceased being a regular government, and has become a residency, under the Bengal government. The same has

taken place with Singapore and Malacca. There is a resident (a governor nominally,) over the three settlements, and a deputy resident, or resident counselor, at each place. There is a court of judicature and a recorder for the whole, consequently the judge must go on circuit at stated times to each settlement. The population of Penang, according to the last census ending 1833, amounted to 40,322 souls; and on the opposite shore or Wellesley province, to 45,953. The late Dr. Ward in his work respecting Penang gives a description of the range of hills already noticed, which is in substance as follows:—

The western hill is the highest, and rises 2574 feet above the level of the sea. The next is *Bel Retiro* or the government hill, on which are erected two large bungalows, connected together by a covered plank passage. The hill is eight miles from Georgetown, and the temperature 10° lower than in the valley. On the same range and at short distances are four distinct bungalows, viz. Mount Hygeia or Convalescent hill; Woodland Brae or the Doctor's house; Strawberry hill formerly the property of the late honorable John Macalister, and now the property of C. Galastawn esq.; near to which is Belle Vue commonly called Halliburton's bungalow. The next range consists of the Pentlands; viz. Lansdowne, 1800 feet high; Sans Town, 1580, a bungalow on each hill, the property of the hon. R. Ibbetson. Belmont is 1650 feet high with a substantial brick house, erected by the late David Brown esq.; temperature 8° lower than in the valley and especially excels all the others in equability of temperature from the wind being totally unobstructed in every direction. Mount Elvira rises 2370 feet above the level of the sea, and has a large substantial house, erected by the late Rev. R. T. Hutchings, chaplain. These hills afford fine retreats for invalids in a convalescent state, and the climates are very salubrious. Mount Olivia is 620 feet high, and has a brick house erected on it. Highlands of Scotland, 1428 feet high, with two excellent bungalows erected. These hills are all in a state of high cultivation with spice trees which flourish well, and produce much fruit. Mount Erskine is 350 feet high, and had formerly a signal staff upon it, being on the edge of the sea. Captain Low's hill is 870 feet high, in a state of good cultivation, also a hill, the property of George Stuart esq., and another belonging to Hugh Scott esq. There is of course a considerable outlay in the first instance in cultivating the Penang hills, and which no one can attempt without a capital, but when the trees are productive, the outlay with profit is realized.

In giving a brief statement of this mission, it may be necessary to observe that the directors of the London missionary society had for several years been desirous to send missionaries to this island, but were unable (except in a preliminary point of view,) to accomplish their wishes till the year 1819, when two missionaries were permanently appointed to the station viz. Mr. Thomas Beighton for the Malay department, and Mr. John Ince for Chinese. The former with Mrs. B. and child arrived in April, and were joined by Mr. and

Mrs. Luce and child, in the June following. Mr. Medhurst had by a previous visit at the instance of the late Dr. Milne, commenced two schools in Chinese, and had otherwise made arrangements for the society's immediate occupation of the station. The late honorable colonel Bannerman was at that time at the head of the Penang government, and previous to his leaving England had promised the treasurer of the society, W. A. Hankey esq., that he would afford to any missionaries the directors might appoint to Penang, every encouragement and assistance in his power; which promise he repeated, and also fulfilled after his arrival at the seat of his government. The missionaries however were only favored with his patronage for a few months, as the king of terrors laid him low in the silent grave. The mission commenced under very auspicious circumstances so far as the government was concerned. A monthly allowance of $30 was granted in aid of native schools, which was afterwards sanctioned by the honorable court of directors, and is continued to the present time.

The first thing that was attempted in direct missionary work was the establishment of schools in the Chinese and Malay languages. One of the brethren, as already noticed, attended to the former, and the other to the latter language. While superintending the schools, and studying the native tongue of the people, they distributed among them many copies of the Scriptures and religious tracts. The Malay missionary could never discover that a single copy of the New Testament had ever before been seen or read by any Malays on the island, and frequently when offering the bread of life, it was rejected with the utmost contempt. The people were sunk in gross darkness, error and superstition. It is true there were some copies of the Malay Testament on the island, but they had not been distributed, and were handed over to the missionaries for that purpose. Considering the degraded and prejudiced state of the Malay population, it might naturally be expected that great obstacles would be thrown in the way of establishing mission schools among them, and so it was. Their own system of education is very defective, and as the scholars are only taught to pronounce or repeat like parrots, sentences in Arabic, chiefly from the Koran, they often leave the school as ignorant of their own language so far as the reading and writing of it are concerned, as when they entered it. The first attempt therefore to establish a native school on different principles from their own, met with considerable opposition, and very erroneous reports were put in circulation. It was rumored that the object was to entrap the children and take them ultimately to some other part of the world, and probably make slaves of them. To counteract this report, a written document was circulated in Malay, denying such an intention altogether, and stating that if the parents would apply to the white *man*, viz. the missionary, he would explain the affair.

After a little time and patience the report in some measure died away, and the school already commenced seemed to go on in peace, when another difficulty arose. It was found quite impracticable in

the first instance to exclude their favorite religious standard book, the *Koran*, though the schoolmaster himself would only teach them the sounds of the words, and not the meaning; and yet to confine the scholars to Arabic, or allow *that* and their own absurd legends to engross their chief attention would evidently be useless, and the grand object in view would be frustrated: an attempt was therefore made to introduce books different from what they had been accustomed to read, particularly the New Testament. This was violently opposed, and the master said, he should lose all his scholars if that were insisted on, for the people would not believe the contents of our gospel. At first it caused the missionary considerable perplexity. He proposed that the contents of the book should be examined before condemnation, and if they found any thing improper in it, then to reject it. A few of our Savior's parables were transcribed on boards, and introduced into the school; nothing objectionable was discovered and the children were taught to read them, though some rumored that the missionary wished to change their religion. Another school was commenced in a small building offered by a native rent free. It always appeared to the missionary that there was something singular in that circumstance, as the building itself was a small bandersah or kind of mosque in which some of the Mohammedans assembled daily to offer up their devotions. The school was not continued there long, as it was quite evident the owner repented of what he had done in offering it, so a house was hired close by, in which the school was carried on. Whether the poor man contrary to his own expectations or desire, was the means of abating prejudice among his countrymen, it may be difficult to say, but some appeared glad to have schools in their own compound, where their children could be taught, and objections to the New Testament gradually died away, and at last ceased altogether. And for several years past not the slightest objection has been made to the New Testament as a school book, nor to any other which the missionary may wish to introduce. No Arabic is allowed to be read during school hours, and the schools are conducted on the British system as far as is practicable. The preceding is a brief outline of the manner in which the first Malay mission schools were set on foot in Penang.

It appeared very desirable and highly important that an attempt should be made to establish a regular divine service among the Malays. To get the Malays to come to the mission house for instructions (with the exception of two or three who came occasionally,) seemed impossible. A short service was commenced in one of the schools by simply reading a few verses from the New Testament and explaining them, and offering up a short prayer. This continued for some time and as the schools increased, it appeared desirable to assemble the masters and scholars in a convenient place at least once a week, that they might all unite in the service; a room was accordingly set apart for the purpose in the mission house, and the proposition of the missionary was acceded to. The room being found too small, a plank building with a tiled roof was erected in the mis-

sion compound exclusively for Chinese and Malay worship, where, in addition to expounding the Scriptures, prayer, and catechising, singing the praises of God was introduced. The missionaries at stated times met the Chinese and Malays to instruct them in that important part of divine worship.

A service in English was held every Sabbath evening in the mission house for the benefit of the mission families, and a friend or two regularly joined with us. The service became known, and at length the hall of the mission house was too small for the congregation, and the plank building used for native worship was occupied for English also. Several friends then expressed a desire that a good substantial chapel should be erected by voluntary contributions: accordingly in the year 1823, proposals were issued for the erection of a mission chapel in Georgetown, in which worship should be conducted in Chinese, Malay, and English. The object met with great encouragement from the government, (the honorable W. E. Phillips was then at the head of it,) and nearly the whole European population subscribed, among whom were about twenty Mohammedans.—The chapel was opened for public worship June 20th, 1824, in the languages previously proposed, viz. Chinese, Malay, and English. The following account relating to this occasion appeared in the Prince of Wales island Gazette, of June 23d, 1824. "The new mission chapel in Farquhar street was opened on Sunday evening last to a large and respectable congregation. The appearance of this neat and chaste edifice, afforded the highest gratification to those persons who had contributed towards its erection, and the internal arrangements for comfort and convenience are such as excited equal admiration and satisfaction. Several of the niches in the chapel contain appropriate passages of Scripture in the English, Chinese, and Malayan languages; and the whole plan, building, and arrangements are altogether creditable to the Rev. gentlemen, under whose immmediate superintendence it has been successfully completed. The service appointed for the evening was grand and solemn, particularly in the singing of the hymns, in which it appeared the whole congregation joined with a most pleasing effect. The sermon preached was taken from the last verse of the 60th chapter of Isaiah: "A little one shall become a thousand and a small one a strong nation: I, the Lord will hasten it in his time."

The expenses of building the chapel, not including considerable private aid from friends which did not appear in the printed statement, was upwards of $5000, and but for the aid referred to, would have been a great deal more. A gentleman drew out the plan gratis, and the greatest economy was observed in purchasing materials: the articles obtained from government were granted at prime cost, as also the teak timbers procured from a merchant on the island. Several gentlemen also in addition to their donations, contributed towards the furniture of the place, and the pulpit was planned, and the erection of it superintended by a friend free of expense. Several friends also taking into consideration that public worship cannot in any place be carried on

without expense, generously opened a distinct subscription book for the purpose of defraying the incidental expenses, viz. lighting the chapel, repairs, coolie-work, &c.; and all such charges have hitherto been defrayed by voluntary contributions.

At the close of the year 1828, it was proposed by several friends with a view to afford every facility in conducting that delightful part of divine worship, viz. singing the praises of God, that a small organ should be procured for the use of the chapel, and the expense be defrayed by a distinct subscription, which was accordingly done. That organ however proving defective, and being too small, it was sold in the year 1832, and the congregation again came forward and subscribed very liberally for the purchase of another, and the sum realized for the old organ was added to the donations. The present organ is an excellent instrument and gives full satisfaction; plays 40 tunes and 10 voluntaries; is substantially built, and of the best materials; the timber throughout being oak and mahogany; it cost 2,300 sicca rupees. The English service in the mission chapel from the commencement to the present time has been well attended, though many changes have taken place in removals by death and other means. We have strong hopes that in this department, our efforts have not been in vain in the Lord; that some are now before the throne of God, who will have cause to rejoice throughout eternity, that they ever heard the gospel within its walls; and others are asking "the way to Zion with their faces thitherwards;" and with sincere gratitude to the God of all grace, we can add that a few have adopted the resolution of the Israelites of old, "saying, come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten."

On the erection of the chapel, the plank building before referred to was taken down, as it occupied a part of the ground. A mission house with a plat of ground attached, and on which the mission chapel stands, had been previously purchased by the L. M. society. There is also a plat of ground belonging to the society, of four orlongs or about five acres, some distance from Georgetown, but of which no specific use has yet been made. It may however some time or other be of service.

We may now notice the missionaries who have hitherto been connected with this mission. In the year 1820, Mr. Medhurst labored at Jamestown among the Chinese, and also assisted the brethren in Georgetown, and in December of that year removed with his family to Batavia. Mrs. Ince, to the great grief of her partner and friends was removed by death in the year 1822, following her dear children who had previously entered into glory. In 1824, the health of Mr. Ince declined very rapidly, and after one or two severe attacks of illness, the complaint settled on his lungs; an abscess was formed, and after a lingering and painful illness of some months' duration, he was released from his sufferings, April 24th, 1825. Thus the mission sustained a heavy loss, and a dear orphan lost her only surviving parent.

The Chinese department was now almost neglected. Mr. Kidd from the Malacca station visited Penang for a season, but nothing effectual was done to revive the Chinese branch of the mission, till the year 1827. In August, 1827, Mr. and Mrs. Dyer arrived at Penang, bound for Singapore; but finding the mission at Penang very weak, owing to the indisposition of the only missionary then at Penang, and understanding that the station at Singapore had been strengthened by other laborers, they determined to remain at Penang, until reference should be made to the directors; who afterwards signified their approval, and confirmed their determination. On their arrival they found one Chinese boys' school in existence which was continued for a time. Their first attempt at education was to establish a boys' and a girls' school, both on the British system. The attempt was very encouraging; and the plan succeeded well, so long as the missionary or his wife was present to superintend the school arrangements, and might have continued long in operation upon these terms; but although the missionary was willing to take the entire management until the native teachers became familiar with the plan, it was not to be expected that he could do this permanently These schools continued about a year and a half only; as the plan became inefficient when the superintendence devolved more immediately upon the teachers, and as their prejudices were too strong in favor of their own mode of teaching for them to make any considerable effort out of the beaten track. Owing to various circumstances, the girls' school was eventually given up; and it was many months before another could be established.

About this period an individual proposed to build a school-room in the mission compound, and it was thought advisable to endeavor to get children entirely under the influence of the missionary, and away from their parents: for this purpose, distant villages were canvassed from house to house for female children, and many parents promised very fair: but on the day appointed to open the school, it was found totally impracticable to assemble the children, from the unwillingness of the children to leave their parents, and the disinclination of the parents to part with their children: thus the reestablishment of girls' schools was still delayed. The building in the mission compound was then appropriated to a boys' school, and the children came as boarders, going home once a week for a few hours only. Many difficulties attended this school; particularly it was found almost impossible to keep due order on the Lord's day, between the hours of Sabbath exercises: for as week-day amusements were disallowed, the Sunday was always a most irksome day to the children, who felt themselves compelled to observe what their own religion did not prescribe.

The next plan was to endeavor to turn the native mode of education into a Christian channel, which plan was both less expensive, and succeeded better. No books were allowed but Christian books; each child was required to read or repeat a weekly portion; and the progress of every child was noted. This plan has been found upon

the whole, the most efficient for general education; and moreover it is the least expensive: it requires indeed the missionary's oversight, and frequent visits to the schools, but the actual work of teaching is more in the hands of the teachers.

Some months after the dissolution of the above mentioned girls' school, one or two others were established: but in the beginning of the year 1833, the girls' school commenced a new era; for whereas before the missionary had to urge the people to undertake schools, now the missionary was beset with applications for them. It was then that the girls' schools took a most interesting turn: the teachers were quite willing to fall in with the wishes of the missionary, and a peculiar attention was manifested to his instructions, when assembled for an address and prayer. On this footing the schools continue, and as many schools are established as there are means to provide teachers for them; and it may now be said, that if the means were greater, the number of schools might be increased.

The distribution of tracts, has been a most material auxiliary in the Chinese branch of the mission; tracts are always received with readiness, sometimes with eagerness. And as almost every house, contains at least one reader, viz. the clerk or accountant, the plan of periodical distribution, from house to house, of one particular tract at one distribution, has been adopted; besides promiscuous distributions at plays, feasts, &c. The advantage of this plan is, that the attention of a whole village is drawn to one subject at the same time: and moreover, in a place where the population is limited, the same person does not receive the same tract again, until the first is probably lost or destroyed.

As yet it has been found impracticable to have stated Chinese services except at the schools. A few years ago, an individual purchased a small house in the centre of the bazaar in Georgetown, and presented it to the society; this house was purchased with the special intention of assembling the Chinese for oral instruction, and many little congregations have assembled, and listened with much attention to the missionary's statement of gospel truth: and it is hoped that this little building, intended for a native chapel, will eventually be frequented by stated worshipers. The missionary has been wont to visit this house, almost daily; and the numerous conversations held from time to time with persons who have come for that purpose, there is every reason to believe, have been attended with permanent good.

The subject of Chinese metal types has occupied the attention of the missionary for many years; and there is every reason to hope that the object will now be accomplished. One most important matter, was to ascertain from actual investigation the extent of the variety required, and the due proportion of each. It was easy to suppose that we wanted a variety of 10,000 or 20,000: and no one thought of contradicting the supposition. But when the matter was fairly investigated, it was found that a variety of 3,000 or 4,000 was ample for all missionary purposes; and moreover that a variety of 1,200 might fairly be said to constitute the mass of type requir-

ed on most occasions. This result was ascertained most satisfactorily after two or three years; during which time a portion of most days was spent in making very laborious calculations. A small font of 700 characters in variety has been prepared by means of wooden blocks: which were sent to England to be stereotyped; making the plates equal in thickness to the height of metal types, and then sawing the metal into pieces: this experiment answered admirably, and is now being attempted on a very much larger scale. But the time is come for attempting a handsome font of types in the usual way, i. e. by means of matrices: the work has been commenced and it has been considerably encouraged; and there is every reason to hope, under the divine blessing, that it will eventually be accomplished. As it is a work of immense labor, it must of necessity be a work of time, and as it is also expensive, the speed with which it will be accomplished, will depend in part upon the means provided. We do hope and are sanguine in believing, that the time is not far distant, when every Ultra Ganges station will be furnished with a font of Chinese metal types.

The subject of translation has to some extent engaged the attention of the Chinese missionary, but owing to the well known difficulty of acquiring a facility in writing with ease and perspicuity in the language of China, nothing has as yet appeared in print. In the way of translation, not much has been done in the Malay department here. There has in fact been little time to devote to that object without neglecting other duties, and as another missionary was more immediately and fully engaged in preparing and printing tracts in Malay at another station, there was not much necessity for doing so here, especially when schools and preaching required as much attention and strength as one missionary could give. The following tracts are the chief of what has been translated in Malay at Penang. 1. History of Adam; 2. Cain and Abel; 3. On death; 4. On judgment; 5. On the worth of the soul; 6. Short and easy sentences for schools; 7. Circumcision and Baptism; 8. A Scripture catechism for schools, which has gone through several editions; 9. (in hand,) Memoirs of John Knill; 10. (in press,) Scripture catechism with additions; and 11. a Malayan poem. Considerable difficulty formerly existed in getting Malay tracts printed for this station, but this is happily removed by now having an excellent font of types in the Arabic character, and also a printing press. The last little work referred to, a Malayan poem, is just printed at Penang, and will as soon as ready be put into circulation: a poem containing many of the great truths of Christianity probably never before appeared in that language.

The labors at present devolving on the missionaries at this station are preaching in Chinese, Malay and English. In Chinese, a short service at every school weekly. In Malay, from three to five services weekly; the congregation fluctuating, and sometimes very discouraging. In English twice a week, and a missionary prayer meeting on the first Monday evening of every month. In the English services, the brethren

officiate alternately. The Lord's supper is administered monthly to the members of our small church;—add to the above, the superintendence of native schools, which amount to four, in Chinese and in Malay, containing 148 boys and 51 girls. To the British and Foreign Bible society, we are indebted for valuable supplies of the Holy Scriptures in Malay, and we have also received a suppply of Mr. Thomson's revised edition of the New Testament printed at Singapore. The Tract society is also aiding us with printing paper for religious tracts, a supply having recently arrived. The opposite coast of Queda, which is subject to the British government, and called Wellesley province, has now a large population of Chinese and Malays, but chiefly the latter. The people are occasionally visited by the missionaries, and many books have been distributed among them. Formerly there were four Malay schools supported by government, but the allowance having been withdrawn they are abandoned.

As it regards real success in our work, we have much cause for deep humiliation, and more fervent prayer. Our hopes have at times been raised by promising appearances, but what we hoped might prove serious and lasting impressions, have like the "morning cloud and early dew passed away, as the chaff that is driven by the whirlwind out of the floor." The influence of *caste* among the Mohammedans is at present an insuperable barrier. The inveterate prejudices of the natives and the great enmity and indifference they manifest to eternal realities powerfully remind us of the prophet's language, "Not by might nor by power, but by my Spirit saith the Lord of hosts." One thing however is evident, that Mohammedan prejudice is considerably abated, and many know something of Christianity, and even profess to believe the gospel, though they refuse to embrace it openly. A native considerably advanced in years, lately informed one of the missionaries that he was a Christian and a firm believer in Jesus, but secretly; he was asked why he did not come forward openly, and by baptism make a public profession of his faith. The fear of man alone kept him back. This is not the only instance of the kind that has occurred. Nothing short of almighty power can change the heart and advance the kingdom of Christ among the heathen; for "the kingdom of Satan among them has its foundations deeply laid; all but impregnable are its barriers and defenses. All the organization and movements of its vast and complicated machinery is constructed and are defended by the most consummate art. But the *power* of the Lord—the first Christian missionary and the supreme director of all Christian missions—shall dig up those foundations, and overthrow those barriers, and scatter all that artfully constructed machinery into fragments and ruins. Omnipotent power is appointed and pledged to accomplish this work, and that as certainly will his own kingdom of righteousness and peace be established on the territory, where Satan has for so many ages fixed his empire of wickedness and war."

ART. IV. *Rice: its varieties; mode of cultivation; reaping, thrashing, husking, and bolting; public storehouses, and foreign importation.*

The great staples of food among the Chinese are rice, wheat and millet. The former of these is cultivated generally in the southern and middle provinces, where it is the principal grain; and the two latter, in the northern and upper midland parts of the country. Yet rice is grown on those lands which are easily irrigated, even in the provinces which border on the Yangtsze keäng, and wheat is not unknown in the upland and fertile regions of the south.

The edible rice *(Oryza sativa,)* has been thus described: "The culm, from one to six feet high, annual, erect, simple, round and jointed; the leaves are large, firm, and pointed, arising from very long cylindrical, and finely striated sheaths; the flowers are disposed in a large and beautiful panicle, somewhat resembling that of the oat; the seeds are white and oblong, but vary in size, form and color, forming the numerous varieties." With this description the plant cultivated in China agrees perfectly. The varieties known here are the red rice, the small, and large rice, together with the dry, and the glutinous; the two last are grown on dry, and usually upon hilly spots. The knowledge of these varieties is of considerable importance, for the situation of the land has a great influence on the crop. The mountain rice, *(Oryza mutica,)* is a smaller plant than the aquatic rice, and is by some considered a distinct species. So widely diffused has the use of rice become among the Chinese, that the terms for it have been interwoven into the phrases, which denote the most common actions of life. The phrase, *shih fan*, to eat rice, is the common designation for a meal: and *shih kwo fan*, have you eaten rice? is equivalent to the salutation, How do you do? in western languages. The names by which the different states of rice are designated, are also used in similar common acceptations. While growing it is called *hò*, which word is also a general term for all grains; *mé*, before it is boiled, and *fàn* when it is ready to eat. The consumption of this staple among the Chinese is so great, that it may most emphatically be called their "staff of life."

The cultivation of rice is a simple process, and the same general practices, founded on immemorial usages, are everywhere followed. Water and manure are the great requisites which are sought in the raising of rice. To obtain the former, those lands are chosen which can be easily and constantly overflowed; the multifarious means which are used to procure the latter have been previously described. The canals are the principal means of conveying water to the fields, and by means of sluice gates, many fields are connected together, and all watered from one stream. The banks of earth in which the sluice gates are placed, and which also separate the fields from one another,

are made solid by beating and continual walking upon them; fruit-trees are also planted upon them to make the banks better able to resist pressure. The usual size of the fields, as far as we have had opportunity to observe, is from four to six acres, although the extent must of course depend upon the advantages of the situation.

The first operation of the farmer in the spring is to prepare a plat of ground for sowing the grain. This is done as early as the first part of March, and the ground is soon ready for its reception. The soil is first ploughed as deep as possible with the simple plough of the Chinese, and then harrowed with a large rake to extract the roots and to break the clods. After these operations, the clods are still further broken, the stones picked out, and the soil finely comminuted. The above instruments are drawn by buffaloes, who, by their great weight sink in the mire above the knees, and thus aid materially in preparing the soil. After being harrowed three times, the earth is reduced to a uniform muddy ooze, and is then ready for sowing. Those cultivators who have no aid from animals, make the soil ready by hoeing it repeatedly. During all the processes of ploughing and hoeing, there is a thin sheet of water upon the field, which is increased when it is ready for sowing. A few days before the rice is sowed, it is put into liquid manure, which accelerates its growth so much, that the young shoots appear above the ground in three days. When these shoots have grown a little, the water is partly drawn off, and they are watered with liquid manure; according to Grosier, ashes from bones are also strewed over the field.

In the meanwhile, the other fields are being prepared for the reception of these shoots of rice, by ploughing, harrowing and manuring in the same way that the small plat was made ready for the seed. The process of transplanting is done by a division of labor that is perfect. One pulls up the shoots, which are about six inches in length, and gives them to another to carry to the boats, (if the distance to which they are to be transported is far,) or to the appointed field. There they are received by another party of laborers, some of whom make holes with a stick in the mud, into which the plants, usually by sixes, are dropped; another one follows to close the earth around the roots. By a division of labor in this manner, a field containing several acres, which in the morning appeared as a dismal, muddy marsh, the picture of sterility, by evening will be seen clothed with a beautiful coat of green herbage, almost inducing the beholder to doubt the evidence of his senses. The rows of rice are from north to south, and the direction is pointed out by a slight furrow with a hand plough or by other means; the distance between the plants is from six to eight inches each way. The shoots of rice frequently become articles of traffic among the husbandmen. After the rice is transplanted, water is let in upon the field, where it remains till near harvest. The field is weeded once or twice before that time, and the plants of rice attended to, if they have received any damage. Most of the abovementioned operations are done by manual labor entirely, and in all of them human labor is employed. They are also done in the water, and by both sexes,

who are thus exposed for weeks successively; and yet no apparent evil to their health seems to result from a course of labor which would be very detrimental to European constitutions.

When the rice is nearly ripe, which is known by the yellowness of the straw, the water is gradually drawn off, so that by the time the grain is ready to reap, the field is dry; dry, comparatively speaking, for the rice fields are always muddy and oozy. The fields are usually ready to harvest by the first part of the month of July. The grain is reaped with a crooked knife, made similar to a bill-hook; this instrument is not serrated like the common sickle. It is cut near the ground, and when bound into sheaves, is stacked adjoining the thrashing floor. This is a smooth, hard plat, which has been prepared by graveling and beating for the purpose. Every farmer who can afford it, has his own thrashing floor; the people of small hamlets, also, make them in convenient places for general use. The sheaves are laid over this ground with care, that the straw may be injured as little as possible, and then the rice is thrashed out with flails. We are not aware that cattle are used in any part of the country for thrashing. The straw, known under the name of *paddy straw*, is extremely useful in the manufacture of brooms, mats, &c. When in this state, the grain is called paddy,—a word of Malay origin. It is often shipped in this condition. After the grain has been winnowed, the next thing to be done is to divest it of its husk, which is formed by the valves of the corol closing over the kernel so closely that simple thrashing will not separate the two. This is done by pounding the paddy in stone mortars. These are set in the ground, and have a corresponding pestle of wood or stone, which is attached to a long lever. Two are placed together, and a laborer, by alternately stepping upon each lever, pounds the grain till it is divested of its husk. Where there is the advantage of a stream of water, a series of these levers is worked by a wheel; the wheel turns a long cylinder, furnished with cogs, which strikes against the levers to which the pestles are attached. The amount husked in a day, will perhaps average 60lbs. to each mortar. To these mortar-mills the neighboring farmers bring their paddy to be husked. Those who are too poor to part with any portion of their rice, husk it by beating it in wooden mortars by hand. Rubbing it between two rough boards, is another mode employed by the poor. The last process which the grain undergoes before it is ready to be cooked, is to deprive it of the epidermis. This is most frequently done by means of two cylindrical, rough stones, fastened into a frame, which allows the lower one to remain stationary, while the upper one can revolve. The distance between them is sufficient to allow the grain to escape without being ground, although it is usually much broken. The upper stone is turned by two or three men pushing a long lever attached to the top of it. We are not aware that the practice of soaking the rice till the epidermis cracks, is followed in China.

Where two crops are obtained in a year, the land is, immediately after harvest, again harrowed: the young shoots of rice being already

prepared for transplanting, in a few days the field is again covered with a second crop. This is ripe for harvest about the middle of November. In some parts of the country, intermediate crops of pulse, wheat &c, are sown before the rice is ripe. Instead of a second crop of rice, sometimes another grain is raised, according to the situation of the ground.

The dry or mountain rice is cultivated much in the same manner as the other gramineous plants. The grain is sown at the beginning of the rainy season, and reaped at the commencement of the dry: this together with the moisture attracted by the high land on which it is grown, gives the upland rice much more water than the difference of situation would seem at first to promise. The glutinous rice, of which there are two kinds, is cultivated on both high and low lands. The most viscous kind is known among foreigners, by the name of "*old man's rice.*"

The cultivation of rice in Java, according to Crawfurd, is similar to that in China. The varieties there are the same as in this country; the aquatic rice ripens in five months, while the dry requires seven. The Javanese practice three kinds of tillage, acccording to the advantages of the situation. The first is rude, and used by the natives on the high lands, where there is but little water. The second kind is in those upland districts, where the supply of water is but small, although the land is fertile; here the rice ripens in seven months, and the grain is large and sweet. The last is the usual mode of flooding the fields till the harvest. The fertility of the land in Java is such, that six crops of rice have been obtained from the same spot in thirty months, and the soil is not exhausted for a long time. But the usual length of time required for ripening is six months. The head only of the rice is reaped, and the straw left for manure; it is also housed in the ear, and thrashed as it is needed, in wooden mortars.

The average quantity of rice which is produced from an acre in Java, is stated by Crawfurd at 575 pounds. The average increase of rice in China, is estimated by Barrow to be about thirty fold of the seed. The wages of a day laborer in the rice fields, in China, is about a mace, or fourteen cents per day. In every city of China, which is of any importance, there are public storehouses for rice, called the public granaries. On this topic our information is very limited, and must continue so, till the opportunities of extending our acquaintance with the country are increased. The governmental tax on rice lands, so far as it is paid in kind, may contribute to fill these granaries, and yet avail little, as they are known to do, to relieve the wants of the distressed. The quantity of rice imported into China by foreign ships, though not to be accounted of as a supply for the people, is yet of essential service towards satisfying the demand in this vicinity. The American shipping during the last year, brought to this port more than 125,000 peculs of this grain. The amount imported by the British, Spanish, Dutch, and Portuguese, was about 270,000 peculs; in all, upwards of fifty-three millions of pounds.

ART. V. *Journal of occurrences: notices of literary, commercial, and political affairs; order of governor Loo; document of lord Napier; order of the governor and fooyuen; stoppage of boats, &c.*

September 13th. Circumstances requiring us to issue the present number earlier than usual, we cannot bring down the journal of occurrences later than the above date. The last two weeks have been of unparalleled interest to the native and foreign communities. Probably not less than 30,000 strangers are now collected in this city; among them are literary examiners from Peking; literary candidates from all the departments of the province; visitors from various parts of the empire; soldiers from the adjacent districts and military stations; and vagabonds in crowds, from all quarters. The triennial examination, now in progress here, will continue several days, and we hope to give some account of it in our next number. In commercial affairs there has been a perfect stagnation.

Political matters have been the topic of engrossing interest; the calm enjoyed at the close of the last month, proving indeed "momentary." We do not pledge ourselves to furnish our readers with all the papers which may grow out of the present dispute between the English and Chinese; but we shall endeavor to give a fair and full account of the matter. The English trade having been stopped at the request of the hong merchants, on the 16th of August, two days after, the following order was issued. For convenient reference we continue the numbering of the papers from our last.

(No. 6.)

Loo, governor of Kwangtung and Kwangse, &c. &c., in reply to the hong merchants

On examination I find that the trade from the English nation to Canton has been carried on for a hundred and some tens of years. In this long period all regulations have from time to time been reported and established. Whether the said barbarian *eye*, lord Napier, be an officer or a merchant, there are no means of ascertaining. But having come for affairs of commerce to the celestial empire, it is incumbent on him to obey and keep the laws and statutes. It is an old saying, "When you enter the frontiers, inquire respecting the prohibitions; when you enter a country, inquire into its customs." The said barbarian eye, having been sent by the said nation's king from a great distance, is undoubtedly a man who understands things; but his having precipitately come to the provincial city, without having made a full report of the circumstances and causes of coming hither, was indeed a want of decorum. I, the governor, considering that it was his first entrance into the inner dominions, and that he was yet unacquainted with the established laws, commanded the said merchants at that time to enjoin orders on him, and to inquire and ascertain for what he had come to the provincial city: that if it were, that, on account of the company's dissolution, it had become necessary to establish other regulations, he should immediately inform the said merchants that they might make a report to me; to afford me grounds whereon to send a memorial, by the governmental post. And that the said barbarian eye should meanwhile return to Macao, and await the will and mandate of the great emperor being received and published to command obedience. Thus the business would be altogether managed in perfect accordance with dignified decorum, rendering change needless.

To refer to England:—should an official personage from a foreign country proceed to the said nation for the arrangement of any business, how could he neglect to have the object of his coming announced in a memorial to the said nation's king, or how could he act contrary to the requirements of the said nation's dignity, doing his own will and pleasure! Since the said barbarian eye states that he is an official personage, he ought to be more thoroughly acquainted with these principles. Before, when he offered a letter, I, the governor, saw it inexpedient to receive it because the established laws of the celestial empire do not permit ministers and

those under authority to have private intercourse by letter with outside barbarians; but have hitherto, in commercial affairs, held the merchants responsible; and if, perchance, any barbarian merchant should have any petition to make, requesting the investigation of any affair, (the laws require) that by the said taepans, a duly prepared petition should be in form presented, and an answer by proclamation awaited. There has never been such a thing as outside barbarians sending in a letter. I at that time commanded the Kwangchow heë to give minute verbal orders on this subject.

Again, I have examined in order the points of regulation established by report (to the emperor), and have thrice issued orders, which the said merchants were required to make themselves acquainted with and to enjoin. The subjects discussed in these several orders are the long established regulations, well known to all the barbarian merchants of every nation who have business at Canton—the flamingly luminous ordinances and statutes! Thus commencing, I was not treating slightingly the outside barbarians.—Obey and remain,—disobey and depart: there are no two ways.

Now, (the merchants) have reported, that on going to the factory to inquire and ascertain facts, the said barbarian eye desired to have official correspondence to and fro, with all the public offices, and would not obey the orders. On examination I find, that the English nation and the officers of the celestial empire have hitherto had no intercourse of official correspondence. The barbarians of the said nation, coming to or leaving Canton, have beyond their trade, not any public business; and the commissioned officers of the celestial empire never take cognizance of the trivial affairs of trade. From the time that Canton has admitted outside barbarians to its open market, all affairs relating to commerce, and the control over the barbarian merchants have been placed under the entire cognizance and responsibility of the said hong merchants. Never has there been such a thing as official correspondence to and fro with a barbarian eye. And of those trading at Canton there is not the English nation only; nor have the English barbarian merchants been at Canton one or two years only. Yet all have been tranquil and quiet, obeying the laws. There has been no occasion for officers to examine into and manage business; on the contrary, they would but embarrass and impede the merchants. This request to have official correspondence to and fro is not only contrary to every thing of dignity and decorum, but also would prove very inexpedient for the barbarian merchants of all the nations. The thing is most decidedly impossible.

The said merchants, because the said barbarian eye will not adhere to the old regulations, have requested that a stop should be put to the said nation's commerce. This manifests a profound knowledge of the great principles of dignity. It is most highly praiseworthy. The circumstances of the said barbarian eye, lord Napier's perverse opposition, necessarily demand such a mode of procedure. It would be most right immediately to put a stop to buying and selling. But, considering that the said nation's king has hitherto been in the highest degree reverently obedient, he cannot in sending lord Napier here at this time have desired him thus obstinately to resist. The some hundreds of thousands of commercial duties yearly coming from the said country, concern not the celestial empire the extent of a hair or a feather's down. The possession or absence of them is utterly unworthy of one careful thought. Their broadcloths and camlets are still more unimportant, and of no regard. But the tea, the rhubarb, the raw silk of the inner dominions are the sources by which the said nation's people live and maintain life. For the fault of one man, lord Napier, must the livelihood of the whole nation be precipitately cut off? I, the governor, looking up and embodying the great emperor's most sacred, most divine wish, to nurse and tenderly cherish as one, all that are without, feel that I cannot bring my mind to bear it! Besides, all the merchants of the said nation dare dangers, crossing the seas myriads of miles, to come from far. Their hopes rest wholly in the attainment of gain by buying and selling. When, the other day, being summoned by the said merchants to a meeting for consultation, they did not attend, it was because they were under the direction of lord Napier. It assuredly did not proceed from the several merchants' own free will. Should (the trade) be wholly cut off in one morning, it would cause great distress to many persons, who, having traveled hither by land and sea, would by one man, lord Napier, be ruined. They cannot in such case but be utterly depressed with grief. In

commiseration, I again give temporary indulgence and delay. Let the said merchants again enjoin immediately, particularly, and minutely the orders, requiring the said barbarian eye, with unruffled mind, to consider thrice. He should know that the said nation trades here, and annually amasses great gain, entirely in consequence of this sacred dynasty's extreme wish to cherish tenderly (those from far). It in no way regards the trade as an advantage, and cannot be hampered or constrained by (any consideration for) it. If the old established regulations be not in accordance with reason, how could all the barbarian merchants yield to them the willing submission of their hearts, and obediently keep them? Since the said barbarian eye occupies an official situation, all merchants of the said nation, when they do not keep the laws, will require to be controlled and constrained by him. But if he talk not reasonably, how can he gain the submission of the multitude? I, the governor, have for some tens of years, extended my care over those within and those without, and have never treated a man contrary to propriety. How can I be willing to treat tyrannically the requests of men from far! But what concerns the national dignity will not admit of being trangressed or passed over.

I hear that the said barbarian is a man of very solid and expansive mind and placid speech. If he consider, he can himself, doubtless, distinguish right and wrong. Let him on no account permit himself to be deluded by men around him. If he can repent and arouse, obey the previous orders and act according to them, let him answer through the said merchants, and the trade shall continue as usual. If he still maintain his obstinacy and do not arouse, then it will appear, that the said barbarian eye does not wish the said nation to have here the liberty of the market; the trade shall be immediately stopped, and the commerce eternally cut off. Hereafter when the said nation's king hears respecting these repeated orders and official replies, (he will know) that the whole wrong lies on the barbarian eye; it is no way owing to any want on the part of the celestial empire of extreme consideration for the virtue of reverential obedience exercised by the said nation's king. Let the said merchants take also this reply, and having enjoined it authoritatively on the private merchants of the said nation, and the barbarian merchants of every nation, that they may make themselves acquainted with it, let it be folded up and preserved.

Taoukwang, 14th year, 7th moon, 14th day (August 18th, 1834).

A few days after this order, three officers were sent by the governor to the British factory, in order "to investigate and give verbal orders" to lord Napier. They were received in English, not in Chinese style; and the result of their fruitless visit was soon made known in the following paper, which was written in Chinese, and made public in Canton.

(No. 7.)

Interesting to the Chinese merchants. Present state of relations between China and Great Britain. A true and official document.

On the 16th of January, 1831, the viceroy Le, in consequence of advice from the hong merchants, issued an edict requiring the chief of the factory to write home, stating that in case of the dissolution of the East India company, it was incumbent on the British government to appoint a chief to come to Canton for the general management of commercial dealings, and to prevent affairs from going to confusion; whereupon, at the dissolution of the company, the king of Great Britain, in accordance with the wishes of the viceroy, appointed lord Napier, a member of his own household, an hereditary nobleman, and captain in his royal navy, to come to Canton for the above most laudable purpose, and report himself by letter to the viceroy accordingly. Lord Napier arrived at Canton on the 25th of July, and next day forwarded his letter to the city gates, which was offered to the mandarins for the purpose of being delivered, and refused by the whole of them. It is false, to say that the British officer who carried the letter desired to force his way within the precincts of the palace. The hong merchants, it is true, desired to take it, but it was quite derogatory to the dignity of the representative of the king to communicate through the merchants. The viceroy now complains that he knows not for what reason lord Napier has come, at the same time forgetting the edict of his predecessor, which brought him here, as well as his own obstinacy in refusing to

receive the letter of a man of equal rank with himself. His excellency then publishes edicts requiring lord Napier to retire to Macao, and on the 18th of Aug. publishes another edict, in which he states that the hong merchants have requested the trade to be stopped, but in commiseration, says he, "I again give temporary indulgence and delay."—knowing at the same time that the trade had been actually stopped by the hong merchants two days before. The viceroy then sends the Kwangchow foo, the Kwangchow hee, and the Chaouchow foo, to require of lord Napier the object of his visit, the nature of his duties, and the time of his returu to Macao. Lord Napier replies to the first, by a reference to the edict of January, 1831; to the second by a reference to his letter to the viceroy, which contains all the intelligence, and which they refuse to open or convey; and to the third, that his return to Macao depends entirely on his private convenience. The ignorance and obstinacy of the viceroy has thus allowed the hong merchants to put a stop to the trade, when he himself only threatens to do so. He sends his mandarins, and they return as empty as they came, when the official document was offered for their conveyance; and the consequence is, that thousands of industrious Chinese who live by the European trade, must suffer ruin and discomfort through the perversity of their government. The merchants of Great Britain wish to trade with all China on principles of mutual benefit; they will never relax in their exertions till they gain a point of equal importance to both countries, and the viceroy will find it as easy to stop the current of the Canton river, as to carry into effect the insane determinations of the hong. [Signed] NAPIER,

Canton, August 25th, 1834. Chief Superintendent.

(No. 8.)

Loo, governor of the provinces of Canton and Kwangse, &c. &c., and Ke, fooyuen of the province of Canton, &c., hereby issue a proclamation and clear order, that in consequence of the English nation disobeying the laws and statutes, the holds of its ships are to be closed, and a stop put to its trade.

Outside barbarians being admitted to a general market is owing to the good favor of the celestial empire towards men from far; it is of no advantage to the commercial duties. All who are of the barbarian people should in every thing obey the laws and statutes; they must not transgress or oppose them. England has traded at Canton during a course of a hundred and several tens of years. For all matters, regulations have been established, having been reported to the emperor. The chief supercargoes and the private merchants of the said nation conducting affairs here, have long paid obedience thereto. We, the governor and lieutenant-governor, from the time of taking our offices, have soothingly treated outside barbarians; and with this view have in nothing failed to display tenderness. This is what you merchants and people have all known and seen.

In the sixth moon of the present year, an English barbarian, lord Napier, who asserts that he is a barbarian *eye* (or head man) and has come to Canton to inquire into and direct the affairs of trade, suddenly came up to reside in the barbarian factories outside the city. Not having previously reported respecting himself, and not having requested and obtained a red passport from the superintendent of customs, this conduct was rash and ignorant. I, the governor, commanded the hong merchants, Woo Tmyuen (Howqua) and the others, to investigate respecting the occasion of his coming, and ordered, that if there were any commercial affairs in which changes were requisite and necessary, he should inform the hong merchants, that they might make a prepared report, thereby affording grounds whereon to present to the great emperor a memorial, requesting his mandate, to be obeyed and acted on. The said barbarian eye did not at all pay obedience to the order and inform the merchants; but hastily presented a letter. Examining at the time the established rules of the celestial empire, and finding that ministers have no outward intercourse with outside barbarians, I disallowed any private intercourse by letter. But lord Napier, in coming to Canton, is wholly without an official communication from the said nation's king: whether he be a merchant or an officer cannot be known. Heretofore, when, in the affairs of foreign commerce, officers have had to investigate any matter, they have ordered the hong merchants to enjoin their commands. And when the barbarian merchants have had to petition on any subject, they have petitioned through the medium of the hong merchants.

Even though lord Napier be really a barbarian eye [or head man], how can he have intercourse by letter with the commissioned officers of the celestial empire! It would be greatly detrimental to the dignity [of government].

I at that time commanded the Kwangchow heě to make it known authoritatively that he was not permitted to report respecting, or to present (letters). Considering that as it was the said barbarian eye's first entrance into the central flowery nation [China], he was ignorant of the principles of dignity. I further made a minute examination of the old regulations established at successive periods by sanction of memorials [to the emperor], and arranging these, I commanded the hong merchants to enjoin them authoritatively upon him; to make him plainly hear the prohibitions and the customs; and to inform him of the rules of propriety and good sense, and of the impracticability of acting unreasonably; thus to turn the subject in every direction, opening the way, and guiding him;—a second and a third time.

After this, Howqua and the others stated, that the said barbarian eye, lord Napier, would not obey the orders enjoined by them, and wished to have official correspondence with the officers of China; that he did not keep the laws, and they therefore requested that a stop should be put to the said nation's trade. If the circumstances of lord Napier's dullness and stupidity were referred to, it would have been right immediately to have closed the ships' holds. But I, the governor, considered that the said nation's king has hitherto been reverently obedient; that lord Napier's want of understanding in affairs was not in conformity with any purpose of the said nation's king, and there were no means of ascertaining positively whether he had been sent by the said nation's king or not. I also considered, that the said nation's barbarian merchants are many, and it is just now the time when they are bringing on cargo in great quantities, having crossed over the sea several myriads of miles, and braved dangers, all in the hope of trafficking and getting gain; and that while the woollens, clocks and watches brought from the said nation are in this inner land extremely unimportant, the tea, the rhubarb, &c. of this inner land are absolutely necessary for the support of life throughout the whole of the said barbarian nation! Looking up therefore, and embodying the extreme desire of the great emperor, that his grace should be displayed to the four quarters, and that all, within and without should be alike regarded with the same benevolence, I could not bear, on account of the fault of one man, lord Napier, precipitately to reject them utterly. I replied (to the hong merchants), commanding them to give indulgence and temporary delay. And I again commanded the said merchants further to elucidate the orders, that if he would repent, arouse, and be reverently obedient, the trade should continue as formerly; but that if he still adhered to stupidity, then, as requested, the buying and selling should be immediately stopped.

Again, reflecting why, as the hong merchants have heretofore long directed the commerce of the barbarians, lord Napier should alone be unwilling to petition through the medium of merchants, I apprehended that the subject of his petition might have included something inexpedient to be mentioned, which was therefore kept secret within the merchants' breasts; or that the said merchants in enjoining the orders might have been wanting in plainness and perspicuity. The affair concerned those out of [the bounds of] civilization, whose minds, without perfect clearness and entire sincerity, could not be broken down and brought into subjection. I accordingly sent the Kwangchow foo and heě, with a deputed officer, to proceed to the barbarian factories, to investigate and give verbal orders; thus to admit of a personal petition and statement being made, and so prevent there being any thought cherished, but not spoken out. Owing to the said foo and his colleagues not having taken with them linguists, they were unable to say all. They were ordered to take linguists and again proceed to give commands. But now the said barbarian eye has become suspicious and apprehensive, and will not receive the linguists as communicators of what is said. The language of the flowery people and the barbarians is not the same, and without linguists, by what means can any thing be communicated? This is still more removed from what is reasonable.

Having examined we find, that in the intercourse of merchants, a mutual willingness is necessary on both sides. There can be no overruling control exercised by officers. How can the officers of the celestial empire hold official correspondence with barbarians! In the important territory of the provincial metropolis, how can an outside barbarian official eye be suffered to dwell transacting business, and ex-

travagantly honoring and magnifying himself. To the mercantile guests it is attended with many real objections. With regard to territory it would also have its consequences. All these are things which cannot be allowed to be brought into operation.

Moreover, lord Napier, without having made petition for the purpose of asking that a clear memorial should be drawn out to request information of the imperial will, did suddenly rush up hither thrusting forth his own opinion. From time to time orders were enjoined on him. Of myself, I, the governor, may say, that I have lowered myself to regard the barbarian disposition; but the said barbarian eye has listened to what has been told him as if he were entangled in a net. He is indeed stupid, blinded, and ignorant. It is impossible to make him comprehend reason. If such a misled, extravagant man be at Canton in control of the trade, the mercantile people also will hereafter be unable to enjoy mutual quiet. It is evidently becoming that the ships' holds should, according to law, be closed.

With the exception of all goods, the sale or purchase of which was settled previously to the stoppage, and which in consequence are still allowed to be transferred; it is now jointly decided by us, the governor and lieutenant-governor, that from the 12th day of the present moon [August 16th], all buying and selling on the part of the English nation be wholly stopped.

Besides giving orders to all the hong merchants to pay obedience hereto, and to withdraw from the barbarian factories all compradores, linguists and hired servants; besides also sending an official communication to the hoppo,—making inquiry for and seizure of Chinese traitors, to be tried and punished,—and making a proclamation in print drawn from the several successive orders before issued,—this proclamation and clear order is now also issued.—For this purpose, proclamation is hereby made to all you, soldiers and people, mercantile men and others, and to all the barbarian merchants of every nation, requiring your full acquaintance herewith.

From the period of this proclamation, mercantile people of this inner land are not permitted to buy of or sell to the English nation any goods or things whatever, large or small; and all manner of workmen, boatmen, &c. are also not allowed to receive hire or employ of the said barbarians. Should there be any clandestinely having dealings or receiving hire, let the local officers immediately examine and seize them, to be punished according to the law against holding clandestine intercourse with foreign nations. In this the said barbarian eye, lord Napier, has cut himself off from the celestial empire. It is not at all what we, the governor and lieutenant-governor have liked to do.

The barbarian merchants of all other nations are still permitted to trade as usual. They need have no suspicion or anxiety. Let all with trembling awe obey. Oppose not. A special proclamation.

Taoukwang, 14th year, 9th moon, 29th day. [September 2d, 1834.]

Upon the appearance of this decisive edict, there was much agitation manifest in Canton. We purposely avoid for the present any expression of opinion regarding these extraordinary procedures, and shall barely present the leading facts. When the Chinese soldiers appeared about the foreign factories, on the publication of this order, and all the native servants and porters were withdrawn from the British factory, lord Napier requested a guard of marines from the ships of war at the Bogue to come up to the city. All natives were forbidden on pain of death to sell any provisions to the British factory; and all foreigners to furnish supplies, on penalty of suffering the like restrictions themselves. At the same time the passage of foreign boats between Canton and Whampoa was forbidden; allowing the departure of foreigners but the return of no one whatever. This has continued most strictly in force from the 6th inst. to the present time (Sep. 22d). The two British sloops of war were ordered within the Bogue, and on the 11th, they anchored at Whampoa.

Postscript. Sep. 22d. The controversy appears to be coming to a close, lord Napier and suite having departed for Macao last evening, and the ships of war being about to withdraw from the river; but all the correspondence relative to this event must be deferred till our next.